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THE AMERICAN CHURCH MONTHLY

Selden Peabody Delany, Editor

April, 1919

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Volume V

APRIL, 1919

Number 2

The Church and Industrial Questions

THE sermon preached before the University of Cambridge on February 2, by the Rev. Dr. Arthur C. Headlam, Regius Professor of Divinity in the University of Oxford, was one of the most trenchant pronouncements on the relation of the Church to industrial problems that we have seen. He vigorously denounced the report of the Archbishop's Committee on Christianity and Industrial Problems for attempting to commit the Church to a particular economic theory and "temporary, doubtful and disputed political action." He says:

"I cannot conceal from myself a conviction that this is one of the most harmful documents which has been issued in the name of Christianity, since the days perhaps when the Stuart divines taught the doctrine of the divine right of kings, nor have I read any responsible treatise which in my opinion has failed so decidedly to grasp the functions of the Christian teacher."

We are glad someone has had the courage to speak out against the ever-increasing tendency on both sides of the water to commit the Church to distinct social and economic policies. We suspect that our own Social Service Commission would like very much to do the same thing in this country as the Archbishop's Committee has done in England. Perhaps they are already preparing some resolution to present to the next General Convention, embodying the program of the British Labor Party, which at present seems to be the social gospel most in vogue amongst those "who think socially" in the Church. We need to be on our guard lest the American Church should be led to make itself ridiculous by advocating any temporary or doubtful expedients for the solution of our present industrial difficulties.

Surely the Church is going very far beyond its proper function when it attempts to lay down the law on economic details. What would we think of the Convention of the Diocese of New York if when the construction of the Subway was being planned the Convention had appointed a committee to inform the city just what engineering methods should be adopted for the completion of this momentous work. We all agree that it would have been absurd if the last General Convention had appointed a committee to recommend to the United States Government the proper measures for building a sufficient number of ships. To-day we are confronted with the great problem of unemployment, a problem which requires the knowledge of experts, men of scientific knowledge and experience, to frame a satisfactory solution. Shall anyone maintain that it is the duty of the Church to step in and tell the country how to deal with the problem of unemployment? Why then should the Church attempt to deal with such questions as taxation, or the use of the land, or the hours of labor, or the rate of wages? And yet it is just such questions as these that the Archbishop's Committee has attempted to handle.

It is individually the right of every Churchman, just because he is a citizen of the nation, to make suggestions as to needed changes in our social and industrial system, to offer his assist-

ance in bringing about more harmonious relations between labor and capital, or to stimulate the passage of such legislation as may be especially needed. It may even be necessary for a group of citizens through their various organizations, such as Civic Clubs or Welfare Leagues, to appoint committees of experts to draw up programs for reform. No one, however, would contend that it was the duty of the Board of Education to tell us how we should settle strikes, nor that it was the duty of the American Federation of Labor to tell us how we should run our churches. Neither is it the duty of the Church to lay down programs for economic and industrial reform.

What then is the duty of the Church? The duty of the Church is to teach religion, to provide for the worship of God, and administer the sacraments as a means of grace for faithful people. Its fundamental duty at present is to revive the spiritual and religious life of the nation. If the Church can adequately fulfil that duty it will be doing all that may reasonably be expected and it will make a very considerable contribution to the social and the industrial welfare of the nation.

The closing paragraph in Dr. Headlam's sermon seems to us to state admirably what is the function of the Church:

"For there are two things of paramount importance. The one is that a people should live in the fear of God; the other is that it should have a right conception of what God is. That our people may be God-fearing—that is the first thing we need. That our conception of God should be a lofty one—that is equally vital. The religious history of the world is a record of the conflict between worthy and unworthy conceptions of God, and what Christianity has given us is a true idea of what God is—the revelation of God through Christ. It is the function of the Church to teach that lesson—that God is a God of Righteousness and Love—that truth and justice, righteousness and self-sacrifice are the duties of man. We must be upright and honest; we must love our neighbor. Our full self-realization can only come if we are ready to give up all. Thus we shall seek the Kingdom of God, because our aim will be, in whatever place in life we may be, to fulfil His Will."

Obstacles to Reunion

THE following extract from the annual address of the Bishop of Vermont brings out in concrete form some of the practical obstacles which at present bar the way to reunion. Our prayers and our efforts will grow in definiteness and power when we gain a clear vision of the real difficulties to be overcome.

“My own hopes of Reunion, or of definite steps toward it, met with two crushing blows in Burlington. One was the deliberate admission, in spite of protest, to full membership in a Congregational Church of a person debarred from the Holy Communion in our parish on account of a marriage which could not by any stretching be reconciled with New Testament standards. The other was the exchange of Sunday services between Congregational and Unitarian ministers, and the general joining of the Protestant ministers of the city in a Communion service in the Unitarian Church with the Unitarian minister presiding—without (so far as is known) protest or remonstrance from Methodist, Baptist or Congregational authorities or people; certainly there was no repudiation of the act. I mention these two incidents, not for their local reference, for I fear they might have happened anywhere, but because they show that the differences between those who may call themselves Christians are not only about trivial matters of taste and preference, but are often concerned with great principles of Christian faith and Christian morals. There is no narrowness or bigotry in declaring that the Godhead of our Lord Jesus Christ cannot be treated as an open question or a matter of indifference. Either Unitarians are withholding from Him the worship which is His due; or we, with the great body of Christian believers through the world and throughout the ages, are guilty of the idolatrous worship of a merely created being, however highly exalted.”

It is time it was clearly recognized by all that “our common Christianity” does not include the essential doctrines of the Creed. We were told the other day by one of our missionaries, that on his way to the Far East he found himself in company with a large number sent out by various “Evangelical”

bodies, and was startled and horrified to discover that only a few among them ever prayed to our Lord Jesus Christ or believed in His Deity. One gentleman, going out to become the head of a Divinity School, declared his intention not to teach the doctrine of the Trinity, as he regarded it as too difficult of comprehension for the Oriental mind! One wonders just what "the Gospel" which such men preach may be. They can hardly base their mission on the solemn charge of Christ recorded in the twenty-eighth chapter of S. Matthew. But this is not the worst. Last summer a liberal Congregationalist, in casual conversation, complained gently that the invitation of the Commission on Faith and Order was addressed only to those who believe in the Deity of our Lord. On the reply being made that we held this faith as all-important, he answered, "Why, I know some of your own clergy who do not believe it." We could only say that they all declared this belief every Sunday in the Creed. But was he right?

Mental Tests^{er} for Holy Orders

AMONG the various reforms that have been suggested recently in the canonical requirements for those who are to be admitted to Holy Orders, we have not seen any suggestion made that the candidates should be required to undergo any psychological or mental test. Yet we do not see why this test should not be applied to candidates for Holy Orders, as well as to men who are being accepted for the Army or Navy, or for positions in some of our leading business corporations. Columbia University has recently announced that in the future the entering students will be required to pass a psychological test.

Anyone who has had an extended acquaintance with young men who are preparing or who are eager to prepare for Holy Orders knows full well that the ministry as a profession exerts a strange attractive power over many boys and young men who might be called feeble-minded. There are those, for example, who covet the social distinction which they think goes

with the profession; there are others who like to wear vestments and who could imagine nothing more inspiring than to be dressed up in a cope or a chasuble or a long surplice and black scarf; there are others who aspire to be in a position of authority at the head of an important parish, so that multitudes might be running hither and thither at their bidding. It is surprising to note how few young men have an ambition to be priests merely because it will bring them nearer to our Lord and give them an opportunity to co-operate with Him in His work of saving human souls. It must be confessed that the ablest young men frequently need to be sought out and dragged into the ministry almost by main force, whereas those who display a keen desire to study for Holy Orders are very often impelled to do so by some unworthy motive.

In many cases the real reason is that these young men are mentally defective. When a priest finds such a young man who longs to study for Orders, it is extremely difficult to tell him the truth about himself. Many of the clergy are too soft-hearted to discourage such a young man, although they know perfectly well that the welfare of the Church demands it. They plead as their excuse that he is so earnest and enthusiastic that it would be a pity to quench his ardor by telling him that he is unfitted by temperament and constitution to be a priest. Much of this difficulty would be avoided if the Church required young men to pass a suitable psychological test before they were admitted as candidates.

Those who have had dealings with the clergy on a large scale,—any of our bishops, for example, or the officials of the Board of Missions or the Church Pension Fund,—could tell us, if they would, many interesting facts about queer and abnormal types of men who are holding positions of honor and authority in the ministry of the Church. The sort of men, for example, who write endless letters complaining of the iniquities of the Church Pension Fund and of the injustices of the Board of Missions, are often men who are not really to be blamed for their attitude. They are mentally deficient and ought never to have been admitted to the ministry. Many of the clergy who

make shipwreck of their parishes through an ungovernable temper, through fantastic idiosyncrasies of manner or conduct, through the questionable handling of funds, or through a total lack of knowing how to deal with their fellow human beings, ought not to be harshly condemned as being morally at fault. In many instances they are simply mentally deficient, and should have been weeded out by the authorities of the Church before they began to study for the ministry.

Let us look at this matter sanely and let us make use of the best modern scientific knowledge in the testing of human fitness. The grace of God is a tremendous reality, but even the grace of God cannot make able ministers and devoted and conscientious priests out of diseased and distorted and often insane human material.

Reservation and Adoration

THERE seems to be a general agreement that some provision should be made in the Prayer Book for the reservation of the Blessed Sacrament for the purpose of giving the communion to the sick and dying. That is one of the many gains that have come out of the war. There are, however, many who maintain that while it is perfectly proper to reserve the Blessed Sacrament for the communion of the sick, elaborate measures should be taken to prevent the people of the Church from practicing any kind of adoration before the Reserved Sacrament.

This sort of teaching makes us rub our eyes with amazement. It is very much as if one should teach a congregation of Christian people that they ought to believe that God was present everywhere, and that the Church was the special place that He has appointed for us to meet with Him, but that we must not under any circumstances think of worshipping Him. We may believe that He is present but it would be very dangerous to worship God in any way. This is substantially what these alleged defenders of the faith are telling us with regard to the reservation of the Blessed Sacrament. They admit that our Lord Jesus Christ is sacramentally present upon the altar under

the species of bread and wine, present not merely as God but in His glorified humanity. They warn us, however, that we must carefully abstain from worshipping our God and Saviour so wonderfully present there in the sacrament of His love.

Why is it that people are so afraid of allowing any kind of adoration before the Blessed Sacrament? So far as we can find there are only three reasons advanced. The first reason is that they believe only bread and wine are before us, and that our Lord is not really present in the sacrament at all, and therefore it would be idolatry for us to worship or adore inanimate objects. If this is what they mean let them say so frankly, and then we may know where we stand.

The second reason is that the adoration of our Lord in the Blessed Sacrament obscures the corporate idea of sacrifice and communion, which has always been the central idea in the sacrament as instituted by our Lord. If it were true that adoration did obscure this fundamental purpose of Holy Communion, then undoubtedly there would be excellent justification for forbidding such adoration. The truth of the matter is that nowhere do we find so widespread and tenacious a belief in the eucharistic sacrifice, and so democratic a conception of the fellowship of all the faithful at the altar rail, as we do where adoration has been carried to the highest extent, namely in the Roman communion.

A third reason is frequently alleged, namely, that this practice of adoration is not primitive; that in the first thousand years of the Church's history, although reservation for the sick was universally practiced there is no single instance of any person visiting a church in order to pray before the Body of Christ which was kept upon the altar. This undoubtedly is true, but it is not an argument which can be advanced with very good grace by those who do not hesitate to depart in other respects from the primitive usages and customs of the Catholic Church. It would be difficult, for example, to find an instance in the first thousand years of the Church's history, of a congregation of Christians meeting together on Sunday morning for their chief act of worship and feeling that they had fulfilled their obligations by saying through some such monastic office

as Morning Prayer. Throughout the first thousand years of the Church's history it was a universal practice of all Christian people to observe the Lord's day by being present at the one great evangelical service, the one great act of worship enjoined in the Gospel, namely, the Holy Communion.

Why is it so dangerous for people to come into Church when there is no service going on and to pray to our Lord Jesus Christ, whom they believe to be present in the Tabernacle? Who that has ever left the noisy turmoil of the city streets and entered the quiet sanctuary of a church and found people there, kneeling and saying their prayers to their Lord in the other-worldly atmosphere created by the hush of His presence, could possibly doubt that it is a most salutary and spiritualizing practice to adore our Lord whenever He vouchsafes to be present upon the altars of the Church?

Extra Copies Wanted

FOR some reason best known to the general public in New York City, the March issue of the *Monthly* was exhausted before the middle of the month. If any of our readers have copies of the March number they do not wish to keep, they would confer a favor upon the publisher by sending them to him.

We are continually receiving requests from the clergy to send them the *Monthly* free of charge, as they are too poor to subscribe. Does any generous layman wish to donate twenty-five or fifty dollars for that purpose?

The Safeguards of Democracy

BY THE REV. D. CHARLES WHITE.

IN G. A. Studdert Kennedy's "The Hardest Part," is found this sentence, "Any form of democracy is bound to throw such an enormous weight of responsibility upon the ordinary average man, and he, splendid fellow as he is, seems to be much more alive to his rights than to his responsibilities in the free democracy that is to be." Here is a dictum, the truth of which is quite easily discernible by anyone, who reads the many books in which the rights of the people are set forth, or hears the outpourings of the orators of discontent all the way along the line from the temporary occupant of the corner soap-box up to the Nearings and the Debs. And here is cause for deep searching of heart on the part of those who wish the ordered progress of society and who know that the evolutionary process can have an upward trend only so long and so far as the sense of a man's responsibility functions as well as the sense of his rights and wrongs.

Since the Dark Ages, our Western civilization has seen the rise, progress, and decline of two eras—the feudal and the industrial—one has passed into history, the other is surely approaching its end. The first was the era of special privilege due to birth and rank, characterized by the enthronement of force, the holding of power by a select few, self-selected and self-perpetuating. The common people, serfs, villeins, went with the land, as did the cattle and the buildings. The curse of feudalism was that it used men for its pleasure, whether that pleasure consisted in making war for the aggrandizement of its chieftains, or in living a life of selfish indulgence in its petty courts. But even in feudal times there were three factors which served to act as a brake on the over-insistence upon the rights of the overlord to do as he willed. His own maxim, *noblesse oblige*, summed up the thought that the high honors which were his imposed on him certain obligations and responsibilities, due to his station, both in relation to his equals and his inferiors.

Then in his time men heeded the Church and, with all its faults, the Mediæval Church did inculcate the doctrine that all men were made in the image of God, and that whosoever defaced that image, through any tyranny or oppression, must answer for it at the Judgment-seat of Christ. Before that august Tribunal both noble and thrall were to stand and there, without any of the adventitious advantages of birth or rank, to answer for the deeds done in the flesh.

The institution of chivalry went far to mitigate the carrying out, to its fullest extent, of all that was implied in feudalism. The knight, sworn to fight lawfully, to defend innocence, to contend for the oppressed, to respect virtue, to keep himself worthy to be the champion of the wronged and the defender of holy Church, was restrained from using all the power of oppressing his inferiors that law and custom gave him. The very ideals he was sworn to, too high though they were for practical use always, could not fail to help in the making and moulding of the character of each generation of knights, "stilling the rude wills of men's wild behaviour," until the line of robber knights and barons culminated in the flower of chivalry, Sir Philip Sidney.

That era passed and the industrial age came on, the age of the rise of cities, of the extension of commerce, of discovery and invention, of manufacturing and distribution on a mammoth and unprecedented scale. Here every endeavor both of the brains of men and the work of legislation has been turned to the one end of the amassing and protection of wealth. To one law on our statute books for the protection of human life we have a hundred aimed to guard the interests of property. The curse of the industrial order is that it has used men for its profit. Men have not been regarded as men made in the image of God and brothers of one another. In truth, God has been but little in the thoughts of those who have built up the golden age of industrialism, save as a symbol of a conventionalized, formal, and respectable religion. But men have been considered and denominated as "hands." And a hand is something to be used for profit, to get work out of, as long as there is an

atom of energy left in him. Hence the cry of our industrial magnates that the bars of immigration be let down, that there be no interference with business,—the business of overworking women and children,— that there may be a plentiful supply of cheap products, cheap and nasty, that wealth may increase though manhood decays. Final effort of all, and most maddening to flesh and blood to bear, came the efficiency expert, the theorist who made his living by showing how the laborer at the machine and the bookkeeper in the office might be speeded up, that a little more of their brawn and brain might be transmuted into dollars.

But even the industrial age had, somewhere among those who profited by it, some sense of responsibility. And it had its word too, philanthropy. Philanthropy summed up its recognition of the fact that it had duties. That philanthropy freed the slave, established the common school, the public high school, the great free universities; founded hospitals and orphanages and societies for ameliorating this evil and improving the condition of that class in society. Philanthropy, like the Samaritan, bound up the wounds and alleviated the misery of as many as possible of the victims who found themselves beset by disease, and injuries, and poverty as they travelled the hard road industrialism set for humanity. Indeed, we were treated to the spectacle of philanthropists who, with a strange dual personality, a fruitful domain for the psychologist of some future time, exploited their fellows and helped themselves generously to a share of the natural resources of the country and, at the same time, gave in such a magnificent fashion to the foundation of universities and the work of research to find a cure for the ills of men.

These orders and times had their Nemesis. And, today, whether we will or no, we face the age of democracy, the age in which men are not to use their fellows for their own pleasure or profit. To the believer in the progress of humanity, to him who is certain of the "stream of tendency making for righteousness," or, with higher faith, of the coming on earth of the Kingdom of God wherein dwelleth righteousness, all life is an evolu-

tion working toward a sure and certain goal, the perfection of man. And to men of such faith and vision, the age of democracy, like the times of feudalism and industrialism, will and must make its contribution to the higher good of humanity. But to do this there are two needs which must be met: an education which will fit men and women for life and its problems, for an intelligent participation in the consideration and solution of the questions which the new order will bring; and, then, there must be education in an insistence on the personal virtues, on sacrifice, truthfulness, self-denial, humility, and, above all, self-control. The great words of democracy,—liberty, fraternity, equality,—are so easy to speak; the ideas they connote so fill us with such enthusiasm, while their opposites fill us with such a feeling of righteous indignation; that, in our enthusiasm and zeal, we are in danger of forgetting that to carry them out we shall need all the knowledge, all the patience, all the self-control we can possibly acquire. On every hand men are alive to their rights and keenly sensitive to their wrongs. But what is their attitude towards their responsibilities?

The education we have been giving has had little or no relation to life and citizenship. Our expenditures of millions for education has been accompanied by factors like these: in one of the Southern camps of the first increment of selected men, seventy per cent of the colored ones could not read nor write, and this half-a-century after the close of the Civil War; while in our northern cities and towns one-half our boys and girls never finish the grammar grades, while an alarming proportion leave school the very moment they arrive at the age when working certificates can be claimed by them. We are, today, extending the franchise to give the ballot to practically everyone, male or female, who has attained the age of twenty-one years. Very little, indeed, have the majority of them been taught of their responsibilities, although on every hand they are being told their rights, and all the forces that would play on them trumpet forth their wrongs.

The French Revolution, the Paris Commune, demonstrated the hollowness of high sounding phrases without ethical knowl-

edge and consideration. The scenes enacted in the South in Reconstruction days when the freedmen were dominant, or that are taking place under Bolshevik guidance in Russia today, convey their solemn warning of the danger of power in the hands of those who have not been educated to understand and use it.

That some of the leaders of the extremists know and understand the outcome of their acts and are out-spoken as to the methods they mean to use to gain their will is evident. Thus Rosa Luxemburg, shortly before her death, said in a speech in Berlin, "Socialism does not mean the convening of parliaments and the enactment of laws; it means the overthrow of the ruling classes with all the brutality at the disposal of the proletariat."

Mr. Arthur Henderson in his *Aims of Labor*, though he proceeds a little more cautiously, warns us that, "Whether we like it or fear it we have to recognize that in the course of the last three and a half years people have become habituated to thoughts of violence. They have seen force employed on an unprecedented scale as an instrument of policy"; and again he writes, "By peaceable methods or by direct assault society is going to be brought under democratic control."

The progress of our Anglo-Saxon civilization and social institutions has hitherto been along lines of growth and orderly development. The recent British parliamentary elections, the renewal of the mandate of the Coalition Government, the firm and patriotic stand taken by the American Federation of Labor and its leaders, lead us to believe that evolution will continue to be the method of our development. The overthrow of the Spartacans and the overwhelming victory of the moderate elements in the elections to the German National Assembly give evidence that the way of assault and catastrophe is not proving attractive to those who desire a world truly democratic.

And most hopeful from the standpoint of him who is looking for the harmonizing of the elements of society is the statement, issued by the Councillors of the Chamber of Commerce of the United States at their December convention, "that industrial

enterprises should be conducted, not for profits alone, but also for service, and should be considered in the light of their effect on the men and women who contribute their lives and efforts to them."

Meanwhile educators, parents, publicists, and all true believers in, and well-wishers of, humanity have their work cut out for them in insisting on an education that shall educate all the people for life, and in the inculcation of a higher ethical standard, which will show men that there are no rights without responsibilities. And when that teaching becomes effective and that standard is the norm for all, then we can enter that larger freedom for the race, which the Apostle had in mind when he wrote, "Where the Spirit is Lord there is Liberty."

Spring in Times Square

BY THE REV. J. G. H. BARRY, D.D.

I KNOW it is Spring because the Lavender Man is out with his little bags of mauve dust. As I passed just now the air about the place where he stands was lightly touched with a perfume that evoked pictures of scenes long unthought of: in particular of a room with rose-wood furniture, marble topped, and to a child wonderful, in which this same odor floated. It must be rather a hopeless business, the selling of lavender, nowadays, in Times Square, at least. The Square does not care for anything so delicate—it likes Violet Extreme and that sort of thing. I have never seen the Lavender Man sell any of his ware, but he comes every Spring and stands on the sidewalk for a little, and then vanishes. He is a quiet, gentle man,—only such, one fancies, would think of dealing in soft perfumes. No doubt he loves his lavender and would not really care to sell it. He never says anything, does not cry his ware; but I know his voice is gentle like himself. He is incapable of bawling like the sadly battered little Jew who is selling newspapers near him; he could not be aggressive like the man a little further on who calmly takes up a good bit of

the sidewalk with his mechanical toys—couples that absurdly tango, and animals that perform astonishing tricks. The Lavender Man watches the passers by a little sadly but makes no sign.

Meanwhile the sun of the first hot Spring day beats into the Square. The crowds that a few days ago rushed along begin to move slowly and loiter. Overcoats have disappeared; one recognizes the man with an overcoat as a suburbanite who left home in the cool of the morning and now finds himself overburdened with clothes. Women are still clinging to fur coats, but have unbuttoned them and thrown them back—Spring has come upon them unawares, one feels, and caught them unprepared. In a few days, if the weather holds, they will be astonishingly redecorated. Boys have flung away their caps for the time, and one adventurous little fellow has got rid of the nuisance of shoes. Men take off their hats and wipe their foreheads but, being thoroughly conventional beings, will not dare to don straw hats until the fifteenth of May. The hats, however, are already temptingly displayed in the shop windows. I note that the shape of them varies somewhat from the mode of last year. My friend, the economical man, was explaining to me the other day that he always got his straw hat at a low figure by buying it at the end of the season: he does not mind, I fancy, if it be not quite the latest thing. But that would not do at all in the Square; we may not have much money but we have our proper pride, and would not for anything be seen with last year's hat. I wonder if we are going to wear it at the same angle this year?

For myself, though I have long lived on the confines of the Square, I confess to not caring very much for it by day. It does not seem quite the true thing then, it has not its finest atmosphere. There are too many intruders, people whose business is not with the Square itself, obvious interlopers out on some transient errand. They are going to the subway station, or from it. They have some value, to be sure, because we like to see it stated in print that the traffic at our station is increasing enormously and that we are entitled to all the advantages of an

express station. They are people who come to buy something, and of course, we are glad to sell to them, though the aim of the Square is not business. The Square only becomes itself after the crowds, whose aim in life is the low one of business, have hurried through to their homes. Then, when the golden light is faded out of so much of the sky as we can see, and our own lights come out—the electric lights which are our moon and stars—we begin to awake to our true vocation, pleasure. From then until the dawn comes the Square is its fascinating self.

Then it is that one familiar with the Square enjoys to the full its life and movement and color. It is only such an one who can enjoy it; the real Square hides itself from the hosts of visitors from the Provinces who are attracted to it by reports of the wonders of "The Great White Way," brought home by travellers bent on heightening their own adventures. In the Provincial club-house or in the country store wandering youth discourses of adventure, or senile iniquity hints at enjoyment, but their adventures or pleasures might have been gathered anywhere in any city—they are no peculiar possession of ours, nor are they of the essence of the Square's life. If, unfortunately, you are looking for such things, you will remain outside the circle of those who know, and become an object of their observation, an intrusion on the Square's life to be noted with disapproval. But move slowly on a Spring evening down one side of the Square and up the other, pausing now and again on the curb without other interest than the interest of what you see, and an amusingly diversified world is unfolded before you. The walks are filled with drifting crowds who wear an air of proprietorship: obviously they are quite at home. Small, pale-faced, shrill-voiced boys dodge in and out regardless of whom they jostle, some offering evening editions of papers, others playing games whose most evident ingredient is noise. Here a hand-organ is grinding out an antiquated tune—it suddenly carries one back over twenty years of life—and two little girls dance gaily on the side walk, the passers giving them place; they have bright laughing brown faces, and dance from

the tips of their toes to the ends of their streaming hair. It is good to note how the tolerant crowd sways around them with kindly smiles. A big policeman stands looking on—a protecting figure. The Square itself is packed solid with street cars, motor trucks, automobiles, through which nervous taxis try to thread a hurried way, and among them indifferent men in uniforms which seem once to have been white, stolidly sweep the pavement. The air is grown soft and heavy; you might take handfuls of it and squeeze it, you fancy.

All this under a blaze of light—searching, dazzling, bewildering light which pours out of the windows of shops where are displayed an endless array of things to eat and drink and smoke, light that streams from the ever-swinging doors through which one gets glimpses of crowded bars and theatre vestibules, light, more than all, which pours down from the sky above, where astonishing signs invite one's attention. The Square is a radical exponent of the New Barbarism and takes pride in this blatant exposition of it in the latest electrical devices. Over the tops of the buildings, in designs of multi-colored light, birds flap their wings, kittens entangle themselves in silk, women sweep the floor. One is exhorted in letters of flame which quiver and vanish and reappear, to buy this or drink that or to smoke the other. We are a little blasé, to be sure, to all this appeal, but we still stand in languid groups to watch the latest ingenious combination of light.

When the hour for the places of amusement to begin their programs draws near the crowd grows denser and one feels the surge of a foreign element into the Square. The subway and surface cars discharge crowds; other crowds come trooping from the side streets. It becomes more difficult to loiter comfortably; an element of push and hurry and feverishness makes itself felt. We become conscious of the presence of the normal New Yorker who is always late for whatever it is he is going to. His selfishness disturbs us for a little, and then he is gone, swallowed up by one or another of these flaming doors within which, we gather from the gaudy posters so flauntingly displayed, is to be found amusement and relief for the tired mind—

principally the relief which comes from the contemplation of the female form in various stages of undress. One understands these crowds fairly well, but there is an occasional touch of mystery; there, for example, go a couple of women, middle-aged, hard-faced,—just what is their concern in this life, one would like to know? The young one understands—but these!

With the departure of the amusement seekers we are left to loiter and to kill time as we may. Individuals once again become perceptible. Groups that are not going anywhere detach themselves. There is one about that window where the latest thing in hats is displayed. One understands the fascination of the hat in the window, and the difficulty of the process of detaching the individual hat and transferring it to the individual head. The process of selecting a hat must be nerve-racking, and alas! is so rarely successful.

One wanders on, leaving the still interested group about the window, and comes upon an instance of life's failure—the woman who sells chewing gum at the corner. I have known her long. A very honest woman she is, with a thoroughly sane dread of city institutions for the care of the poor. In all weathers she stands there offering her ware and gathering the few cents which suffice for her support. Down at the very bottom she is, far below the line which our friends the sociologists trace as representing the minimum of decent living—and yet not an altogether unhappy or cheerless person. She has a proper pride in taking care of herself, and manages to do it, save in rare times of illness. She finds it possible to be thankful to God and man. A humble, decent, cleanly, contented body! Let us buy some gum, loathsome confection though it be, and pass on.

Pass on to be attracted by a quite different phenomenon of the Square life—three small boys, two of whom interestedly watch the efforts of the third to master the science of pipe-smoking. No doubt he is already familiar with whatever pale joys the cigarette may yield and is ambitious to pass on to the higher science. It is a laudable ambition, and marks him as one likely to dominate his environment and rise above his class.

It signalizes in him a fine scorn of convention, for the Square affects the cigarette. Joy be with him in his undertaking; it is an adventure, and even if qualms succeed—what of that? It is much to have nobly dared.

From time to time the Square is invaded and appeals are made to our seriousness. The itinerant speaker sets up his box and cries aloud for the attention of the passer-by. Yesterday it was the war orator who appealed to our patriotism or to our charity; today it is more likely to be the socialist who promises us the economic millenium. Sometimes it is the prophet of no-god who wants to relieve us from the incubus of superstition which we are somewhat surprised to learn clings tightly to us and impedes our progress. Inasmuch as it is a warm night and we not occupied, we drift idly from one box to another and listen to a few words of promise from each. But, I confess with shame, that we are not much interested in any of the schemes proposed for our improvement. The fervor of the orators fails to stir us. The faces we turn up are of the most indifferent caste: we wonder why "the guy" should be so excited about what appeals to us so little, and slowly wander on to hear what the next "guy" has to say. I fancy we set small store by our manhood's privilege and wonder why the orators are so anxious to have us use the vote. Those of us who are young have interests which are more important, and those of us who are older are quite cynical of "reform" of all sorts. We have gathered here too often on election nights and cheered the "avalanche" which brought a "reform" party into power, and then found that nothing happened in consequence but a change of officials; so we refuse to be stirred to enthusiasm by soap-box orators. Thus the life of the Square flows on without worrying about the future, lulled by the placidity of the night.

A placid life, not, on the surface, expressive of extremes of any kind, good or bad. But piercing below the surface one becomes conscious of a darker side. There is evil here—evil positive, deliberate, dynamic. Most of the faces one studies as one wanders on are merely empty. They tell of vacant souls, without resources in themselves, who have come out of com-

fortless, unattractive abodes to seek something that can pleasantly fill the hours between work and sleep. They would naturally drift into the vaudeville or the movies, save that they cannot afford it. Young they are for the most part, though with a sprinkling of middle-aged folk: young, vacant, with clamorous passions and hungry appetites. Mere boys and girls, many of them, who have just achieved the freedom of the streets. They have no standards, no moral fibre, no ideals of life. Life means to them a day's uninteresting work somewhere and an evening search for amusement—so much excitement as they are able to pay for. If tonight they cannot pay they can at least mix with the crowd in hopes that something interesting may turn up. And around them and among them, finding them easy prey, circle the positive, determined, intelligent powers of evil.

One studies the faces over again, standing here a little out of the stream, watches them as the fierce light of a sign strikes them; they flow by endlessly, in tens, hundreds, thousands. The faces that express positive qualities are mostly expressive of evil. One is impressed by the absence of strong, virile goodness. Evil will easily be master of these vacant souls. And one meditates on the ineffectiveness of goodness. There is goodness here; and there is what goodness ought to seize upon, harmlessness of intention. Goodness ought, one thinks, to seize and mould this plastic material into fixed habits and desires for the good. But goodness lacks power of combination. Above all, it is not contagious. The rills of good do not flow together into a broad stream of good. But the evil here is alert; it forms and reforms in ever shifting combinations. It passes, through deliberate willing, from soul to soul. The personalities that so many of these faces reveal are centres of contagion. Hard, malignant, sensual faces start out in the light. As one sees a rose unfolded on a screen from the just forming bud to the gorgeous blossom, one sees evil here in all its stages, sees the child seeking amusement and excitement pass into the youth who is finding that his amusements are more exciting when spiced with evil; sees the spice of evil grow in quantity till it dominates, and amusement and evil are identical terms.

Then the process is complete and the tempted has become the tempter. Then the Square becomes not the attractive scene of life, movement, gaiety, but the hunting field where predatory vice prowls till it finds its fellow or its victim, and then drifts into the side streets where complacent hotels offer themselves to the business of the gambler, the pander, and the debauchee.

I suppose all cities in all times have had squares which were essentially as this Square is, nay, all places where men have lived. I recall a square in a country village where there were no houses of entertainment of any kind, and where the only light was the light of moon and stars which filtered down through the branches of overhanging maples and flashed in golden pools on the soft turf. Boys and girls met there, not in eager crowds, but in little groups, and their life was the life of Times Square and their thoughts its thoughts. And the things that we pin our faith to—evolution, civilization, progress—seem in no degree to alter the human situation. They only succeed in providing a greater abundance for those who wish to be immersed in things which will amuse them. There is an old joke to the effect that Boston isn't a city but a state of mind; and Times Square is a state of mind, the state of mind of immature humanity seeking pleasant sensation and finding that the senses which began with being easily satisfied become a craving appetite demanding ever more pungent food. Immature humanity is what we find here—immature humanity which will never mature: it will grow old and wither and die, but it will not ripen. It will continue passion's slave when the very food of the passions creates only nausea. You can see it here tonight, hungry and unsatisfied; undeveloped, aborted humanity, creeping, diseased and vile, about the fringes of the gay crowd, selling matches or pencils or craving alms. There are moods when these things press upon one, and the lights of the Square burn baleful, and it seems the very mouth of the pit—a pit into whose mouth streams an everflowing river of young life, laughing and unconscious, to be dashed in pieces on the rocks below. Then one loathes these empty faces, these painted men and women,

the cheapness and vulgarity of the offered entertainment, the life that can satisfy itself with **such things**.

The problem which Times Square sets is the problem which life sets to all societies, the problem of the conservation of the young. The life of the young is predominantly shaped by the influences that are cast about them. Heredity, no doubt, plays its part, giving something of moral stamina to resist the environing influences which press upon life; but heredity is worn out and beaten in the struggle with circumstance. The moral and spiritual atmosphere in which we live, in the end gets the controlling direction of life; hence, the hopelessness of the task of the teacher who struggles to counteract by a few hours work the steady pressure which is exerted by the habitual environment. The life of the young is all unconsciously shaped by ideas, points of view, maxims of life, which are absorbed from its surroundings and which abide for the most part undisturbed under the coating of conventional teaching, educational or religious, which it is compelled to repeat from time to time, but rarely assimilates. When the young act spontaneously, they act in response to the stimuli of habitual environment, not to the faint promptings of educational maxims.

Times Square is the visible symbol of a set of influences which are of tremendous force in shaping the character of the young throughout our country. Times Square is a state of mind, and the name of that state of mind is *vulgarity*. Vulgarity stares at you from the electric signs which are symbolic, again, of the life they spring from—a life hectic and overstrained, in comparison with a wholesome, self-possessed life, as are the lights with the soft, quieting lights of an evening in the country. Vulgarity looks at you out of tawdry ornament, out of painted faces and little whitened noses, echoes through coarse voices in loud laughter. It dances on bill-boards and leers out of windows. And amid it all you are conscious of eager young faces, which tell of tingling nerves and fast beating hearts as they plunge into the vicious whirlpool which to them means life. The vulgarity we encounter here is not the vulgarity of simple and ignorant people, who indeed are only vulgar in

comparison with some artificial standard of life; it is the vulgarity which is self-conscious, which prides itself on its knowingness; it is the vulgarity which above all is deliberately generated and played with by the demonic and quite self-conscious forces of evil who manipulate human passions for the sake of gain. Every vulgar sign and vulgar poster tells of a mind which hopes to sell human innocence and virtue for money.

Times Square of an evening is the presentation of a problem which modern conditions of life more and more force upon the thoughtful observer. There is nothing new about the problem; it is as old, I suppose, as the dawn of civilization. That is what gives it its peculiar interest—no civilization has ever effectively dealt with it. We at present do not seem even to be trying. We smile and pass by with some banal words about the necessity of amusement, and that people must have their own amusements, the amusements that amuse them; or we shrug our shoulders with the gesture of pessimistic despair. "You cannot change people," the pessimist says; "and, indeed, why should you want to? Why the egotism of the attempt to impose your habits upon others?" But it is not true that you cannot change people. The whole point about the Square is that it is changing people—and for the worse.

The question that is raised, then, is, can they be changed for the better? This would seem the problem of religion. This is why one bothers one's head about the Square at all. And religion has a perfectly definite answer. People can be changed for the better. The business of religion is to do it; and if it cannot do it, it has no business at all. Religion flourishes in proportion as it is the instrument of God for the regeneration of human life. The theory of religion is unmistakable.

But in practice it encounters vast difficulties, difficulties so vast that one is sometimes tempted to doubt whether the religious theory of human nature does correspond with the fact. In practice, religion has never succeeded in making its theories work on a broad scale. It has demonstrated its power to regenerate individuals; but it has never at any time regenerated enough individuals to control a society—those who live by faith

have always been a relatively small element in the social body.

Conspicuous, in a remarkable degree, has been the failure of the Church to touch Times Square and all that it represents. We must face that, for the business of the Church is with the young as the business of the Square is with the young. I suppose we may say that the Church has tried to solve the problem. How has it tried?

Well, it has tried *fear*. I suppose fear is a legitimate motive of reform, albeit not a very exalted one. It is the motive the State is compelled to use, and its success does not encourage one. It seems to me quite legitimate to bring to bear on a human being the *fear of loss*; to press home to him, that is, the fact that certain lines of conduct will end in disaster. It is right to point out to an idle boy that the result of idleness is loss of ability to meet situations with which later in life he may be confronted; that he will be unable to take the place in life for which industry might fit him. It is right to point out to a boy or girl that the life of carelessness to which they are being tempted will result, in all probability, in ruin moral and physical. These are appeals to the fear of consequences and are perfectly legitimate. It is difficult to see why the appeal to the fear of spiritual consequences, to the fear of spiritual ruin, is not just as legitimate, though we do not find it so regarded today. The objection to the appeal to fear would seem to me not to lie in any hesitation as to its legitimacy, but in its futility. The appeal to fear fails when the person threatened can take refuge in a crowd. If the threatened person finds that multitudes are taking the same risk as he is tempted to take, he will go on conscious of the support of the crowd. The sinner who has to sin alone will perhaps be deterred by the unenviable conspicuousness; but he will be likely to go on if he feels that attention is not centered on him. The small boy swears without hesitation in the gang of profane companions, who would not swear before one whose opinion he respected. The widespread of divorce is not due to any breakdown of individual morality, but to the increase of divorce until the inhibitions which religion and social standards had raised against it had been over-balanced. Now that

the fact that one has passed through the divorce court seems rather an asset in "high society" than otherwise, fear has ceased to exert any pressure. Because Times Square is a crowd you cannot frighten anyone away from it.

So the Church gives up fear and tries to meet the Square on its own ground. It tries to fight amusement with amusement. We are today interestedly watching parishes of the Church being transformed into amusement centers. I passed by a church the other day where there were three display boards set out; they all announced attractions of one kind or another—none of them suggested that religion was an element in human life. Even the Sunday morning sermon was displaced by an address on a secular topic by a layman. "We must hold the young people," is the cry; and it seems to be felt that the end justifies the means. One reflects on the pages of stern disapproval that one has read of actions that seem not dissimilar—denunciations of certain practices of the Mediæval Church as the mere taking over of Paganism, pages of fiery denunciation of the conduct of Roman Catholic missionaries in India and elsewhere in the taking of heathen into the Church and leaving them with most of their ancestral customs. Well, here are we now, the flower of modern thought and civilization, taking Times Square into the bosom of the Church, moving the soap-box orator from the curb to the pulpit, and displacing our Evening Prayer by the movies—more or less "serious" movies, one hopes; though I hear that it is necessary to have at least one amusing feature "for the sake of the children."

It is not necessary to criticize the morality of all this, or to dwell upon the probable outcome of the increasing vulgarization of religion. What we are presently interested in is the utter futility of the whole thing. Amusement for amusement, the Square is by far the more amusing to those who are amused by that sort of thing. And some of us, who do not mind going to amusements of Sunday night, feel I fancy, a little more self-respect if we go frankly to places whose business it is to provide amusement, and pay for our tickets. One's ancestral Puritanism may have gone to the extent of tolerating a Sunday concert

or play, but still balk at the spectacle of a Priest conducting a Sunday evening movie house. It may be true, no doubt is true, that there is a temporarily existing element of the population who still shrink a little from Sunday amusements, who still find difficulty in giving permission to their children to go to the theatre on Sunday. They will provide an audience for the Church movies—for a time. Ultimately their consciences will get accustomed to Sunday amusements, and they will find the distinction of *place where* rather silly, and will consequently drift to the place where they are most amused; and the energetic and up-to-date rector will find himself on Sunday evening faced with the same few old ladies and the same unsolved problem of the evening congregation. Personally, on a Sunday night, my sympathies are with the boys and girls in the Square rather than with their clerical tempters.

Is the case of religion versus vulgarity quite hopeless then? As a *mass-problem* I fancy it is, and will be for a long time to come. For, in the last resort, the Church has nothing to offer but what it has always offered and always found ineffective as a mass-influence. Up to date the Church has influenced individuals rather than societies. It has never converted a nation, a city, a community. Always there have been in all times and places large sections of the population impervious to its influence. By the pressure of fear it has sometimes held them nominally to the Church. Rarely has it felt it its function to amuse them. When it has been true to itself and the charge given it, it has tried to draw them with the attraction of high ideals. It has appealed to the best in man, to the dim longing that is hid in every man for a life beyond this life, for a life which begins here with the satisfaction of spiritual ideals and seeks so to identify itself with them that it shall exist while they exist.

This appeal to the spiritual man to realize himself as the child of God, to identify himself with the permanent in life, with its unseen eternal issues, is all the appeal Christianity has to make. No doubt it is not at present a very far reaching appeal; but it is absolutely certain that if it were the sole and emphatic

appeal of the Church, the Church would increase far more than it does today. There might be a difficult time during which the Church was repenting of its past failures and making known its true mission; but it would win in the end. There are multitudes of people who want *religion*, and who are disheartened and repelled by the fact that when they seek it they find the Church doing something other than teaching it. There are restless multitudes looking for the Bread of Life; but when they come to the Church to seek it they are given the secular lecture, the attractive concert, the movies. Times Square already has all these things with an opulence and a perfection with which no church can ever compete. Why not recognize the facts? The prosperity of the Church can never be based on its imitation of the world—it can at best give but a feeble and ludicrous imitation of it. It cannot convert Times Square by the creation of an inferior Times Square. If Times Square will consent to listen to the Church at all it will not be because the Church is something like it, but because the Church is something quite different. So long as the world sees the Church bidding for the support of the worldling on the ground that it is not very different from the world, the world will not be much disturbed. When it sees the Church calling its devotees to leave the world for something that is utterly unlike it, it will feel its empire endangered. There was a time when it looked as though the Church might conquer the world: it was the time when the Church left the world and went out into the desert. But the frightened world breathed freely when the Church came back from the desert and began to patronize the Circus.

An Apology for Rubric-Breakers

BY A PRIEST.

DO the clergy generally obey the rubrics of the Prayer Book—all of them? or, on the other hand, do many simply pick and choose, complying with such only as commend themselves to their individual preferences and coincide with their notions of expediency? Before attempting to answer this question it is necessary to ask another, namely, what is the binding force of rubrics and what is their real object? Are they invariably to be construed strictly and to be obeyed literally or are they rather general directions leaving the way open at least in some instances, for individual interpretation and compliance as each clergyman may deem proper according to the grace that is in him and the exigencies of the occasion?

It is evident that the rubrics are not all mandatory or of an explicit character and must be supplemented by the liturgical sense of an officiant in accordance with traditional practice. The rubrics are not all so definitely framed as to leave no room for individual interpretation. There are rubrics which are plainly of the essence of liturgical unity and which cannot be disregarded without mutilating the service or positively changing its character and there are rubrics which deal with minor details and whose infringement in no wise disturbs the continuity of the service or the integrity of the rite. Considered legally all rubrics stand upon an identical basis and have behind them the same ecclesiastical sanction. Like the laws upon the statute book of the state which all emanate from the same source of authority and which the executive is supposed to enforce equally, but some of which lack public approval and hence in practice have become “dead letters,” so the rubrics likewise fall into similar categories. Some rubrics are generally disregarded in actual usage owing to a change in conditions, whereby they have lost their *raison d’être* and are more honored in the breach than the observance. Plainly such ought

to be repealed, but they have not been and those who disregard them are technically law-breakers and subject as such to ecclesiastical censure if not to actual trial. But as it would be well-nigh impossible to secure an indictment of offenders in view of the fact that few or none could be found to present them who were themselves wholly guiltless in such respect no action is ever taken.

Some time since one of our most honored bishops delivered a Triennial Charge before the Convention taking for his subject, "Rubrical Irregularities." He proclaimed himself a strict constructionist and demanded of his clergy a full compliance with the letter of all the rubrics, reminding them that all alterations in the Prayer Book services and rites, which they or many of them lightly assumed to make, required the General Convention six years to effect. Moreover he impressively warned them that the violation of rubrics was one of the offenses for which the Clergy were liable to suffer the penalties of ecclesiastical discipline. He did not state that he proposed to institute proceedings against offenders but that was the inference. Having finished his Charge the Bishop proceeded to celebrate the Holy Eucharist in the course of which he was guilty himself of breaking three rubrics, none of which was perhaps intrinsically important, but all of which nevertheless were violated in letter and in spirit.

The interesting thing was that only a small minority of those present noticed any deviation from the norm and of those who did only one declared that he himself never offended in like ways. Subsequently the same bishop issued a questionnaire to his clergy asking them to state categorically whether they were in the habit of disregarding certain specific rubrics. The replies to the questionnaire were not made public, but it leaked out that many of the clergy were indisposed to furnish written evidence against themselves as law-breakers and hence omitted making any reply or answered only in an evasive manner.

Now there is no intention in this article of charging the Bishop in question with inconsistency, at least of a reprehensible sort, but the incident is mentioned merely by way of illustrating

the practical unanimity on the part of the clergy in taking a certain liberty with rubrical provisions, where such does not interfere with the proper integrity of the service. In small matters or those which they regard as small the clergy generally decline to render a meticulous obedience while continuing to regard themselves as wholly loyal to the spirit of the Prayer Book. Some, of course, go farther than others. Some offend only occasionally and others habitually. Some carry their violations to the extent of degrading the service to the point where it is hardly recognizable and others merely make certain minor changes in deference to circumstances or in the interest of brevity.

The writer not long since was present at a Sunday morning service in a large parish where the Exhortation was omitted, where the Psalter was that for a preceding festival, where the Lessons were not those appointed for the day but were evidently selected by the reader's personal choice, where the First Lesson was preceded by a lengthy dissertation upon the life and the literary and historical activities of the author. The Collect for the Day was not followed by the regular order but by special prayers which were amended to make them apply to certain national and local conditions. And this occasion was not exceptional, but so the writer was informed, was the customary practice in that parish. It might therefore be said of this rector that he was regular in his irregularities, and that he went upon the assumption that the order of the Prayer Book was not to be habitually used, but was rather designed to afford certain general outlines in accordance with which he was free to develop a service that suited his personal inclinations. His own explanation frankly avowed was that his method was more edifying than the regular order and that the people preferred it. Whatever the effect of the service may have been upon the congregation habitually worshipping in that church, the impression left upon the mind of the writer was most unpleasant. He felt as though he had been participating in a service which was neither fish, flesh nor yet good red herring. He knows in a general way what to expect when he attends worship in a Protestant

meeting house or in a Roman Catholic Church and ordinarily in his own Church, whether high or low, but as to the truncated, dislocated, individualistic, anarchic specimen of liturgical hodge-podge to which he was there subjected he can only echo with heart-felt fervor a "Good Lord deliver us."

The scrupulous observance of rubrics on every occasion may be wearisome to the flesh and unedifying to the spirit,—entailing, for instance, the recitation of tedious exhortations and confessions with a redundancy of verbiage that has long lost its significance for the present generation, but at any rate such strictness is certainly to be preferred to the liturgical jumble dictated by the perverted taste of our ecclesiastical Bolsheviki. Yet if there were any attempt to present such for trial on the ground of gross violation of rubrics they could point to the fact that all their brethren including their ecclesiastical superiors were guilty of like offences in more or less degree and that it was unfair to single them out. The truth is that while the great majority of the clergy are loyal in the main to the principles of worship laid down in the Prayer Book, there are few or none who permit themselves no liberties. The theory adopted is doubtless that the rubrics are to be regarded not as the laws of the Medes and Persians but rather as liturgical directions which may legitimately be modified according to the necessities of the occasion and particularly as they conduce to the edification of the worshippers. In other words the assumption is that the rubrics were made for man and not man for the rubrics. Of course, if a priest is not restrained by a sense of liturgical fitness and a spirit of true devotion the liberties he takes will be apt to verge upon the fantastic and thus spoil the service for the instructed Churchman, but such instances merely represent what is known in biological terminology as "sports" and do not count in the normal life of the Church, or modify its liturgical development. All religious bodies have to suffer fools, whether gladly or otherwise, and perhaps the best way to deal with such is simply to ignore them.

What we have to realize in studying this subject is that the

Liturgy of the Church is a thing of growth and that the growth is still going on. The Church of today cannot be bound in its worship by the ideals, the language, and the customs of the sixteenth century or even the nineteenth. Liturgical forms which met the needs of an earlier day gradually become obsolete and unmeaning. The Prayer Book is indeed a treasury of devotion but it is a treasury in which the coin must be reminted from time to time in order to pass as currency.

I know it will be righteously urged that changes in the rubrics are matters that pertain to the legislative function of the General Church and cannot properly be left to the judgment of the individual priest; that the constitution provides a remedy whereby public sentiment on such matters can make itself effective. This is of course theoretically the case. No individual priest has the legal right to conduct any service or rite otherwise than the rubrics permit. If he desires a change his remedy is to work for it in a constitutional manner. Yet as a matter of fact that is not the way needed reforms have hitherto been secured. As the pressure from time to time has been felt for change and modification, either for the sake of brevity or edification, a few of the less conservative among the clergy have taken the matter into their own hands and thus obtained for themselves the relief they desire. Gradually more and more, encouraged by their example, have done likewise until finally a sufficient number having become law-breakers, the legislative authority has subsequently been invoked and the belated reforms granted. Whether this official authorization amounts to an *ex post facto* vindication of the lawlessness of the original offenders is perhaps a matter for the casuists to determine. Upon this delicate matter I have no title to express an opinion. I am merely stating the usual method in accordance with which needed reforms actually do come about. If there had been none willing to take the initiative in breaking the law, the conservatism of the Church is such that probably no reforms would ever have been forthcoming.

If it were possible or expedient to discipline the clergy for breaches of rubrical order, doubtless desirable reforms would

be more quickly authorized by appropriate legislation according to the theory that the best way to effect the repeal of a law which does not have public opinion behind it is to enforce that law impartially and with rigor. Liturgical reform by lawlessness is a process which has assuredly worked in the past and doubtless will continue to do so in the future. The present shortened daily offices are examples to the point. The Reservation of the Blessed Sacrament if not absolutely prohibited today is certainly not authorized. Yet it is being increasingly practiced. When a sufficient number adopts it then it is safe to say the Church will give the practice its full sanction.

It is naturally in the more constantly used offices that the demand for reform is most insistent and lawlessness most apparent. At Evensong there is to be noted a wide-spread tendency to omit the First Lesson as also to substitute one Psalm personally selected in place of the Psalter for Day, the repetition of the whole of which is in some instances regarded as a burden especially when a choral setting is used. The obligation to say the Ten Commandments every Sunday is also widely evaded while the repetition once a month of the longer Exhortation in the Communion Office has largely fallen into abeyance. In the case of some of the occasional offices it is probably true to say that they are seldom or never used in their full integrity. Sometimes when I have ventured to assert my belief in a company of clergymen that there is none that observes all the rubrics, no, not one, I am met by an indignant denial on the part of one or more present. I then am apt to retort, "Do you in visiting the sick invariably use the office of the Prayer Book set forth for such occasion?" I have never yet met any one who claimed to do so, yet the obligation stands and he who intermits its use or only employs a selected portion is technically a lawbreaker and thus enjoined from throwing stones at his brethren who offend in other and more serious ways.

Let us recall exactly what the Prayer Book provides in this Office. Previous notice having been given to the pastor that a person is sick, on entering the house the salutation is to be

given "Peace be to this house and all that dwell in it." On coming into the sick man's presence the visitor is directed to kneel down and say the Lord's Prayer with versicles and responses and certain prayers. Then the sick man is to be exhorted according to a prescribed form which may be shortened if the person is very sick but which otherwise proceeds at considerable length. This is followed by a rehearsal of the creed in interrogative form and at the conclusion the sick man is directed to say "All this I steadfastly believe." Then comes the examination into the sick man's spiritual condition. The rubric is imperative here. "Then shall the minister examine," etc. This provision would seem necessarily to imply the withdrawal from the room of all save the pastor and the penitent. Here we have all the elements of auricular confession excepting only there is no provision for Absolution. I presume, however, in the absence of any such direction, the minister might use either of the forms as set forth in the Daily Office without laying himself open to any serious charge of unlawful interpolation. After exhorting the sick man to make his will and declare his debts and not forgetting to remind him of the duty incumbent upon him to be liberal to the poor, the service concludes with sundry prayers, the recitation of the 130th Psalm and the Aaronic blessing.

"When the sick person is visited and receiveth the Holy Communion all at one time," the minister is permitted by the rubric "to cut off the form of the Visitation at the Psalm and go straight to the Communion."

In the Office for the Communion of the Sick the rubric requires that in addition to the priest and the sick man two others at least shall communicate at the same time excepting only "in the times of contagious sickness or disease when none of the parish or neighbors can be gotten to communicate with the sick in their houses for fear of the infection, upon special request of the diseased, the minister alone may communicate with him." In the first instance lacking the two persons prepared to communicate with him the service cannot proceed as also in the second instance unless the sick man bethink himself

of making the "special request." Thus if the rubric is obeyed it is possible in extreme cases the sick may die unhouseled. I need not add that the Church makes no provision under any circumstances whatsoever for communicating the sick by carrying the Reserved Sacrament to them. If there are ten sick persons who desire the sacrament on any one day and who perhaps are "in extremis" the minister must celebrate the Communion ten separate and distinct times, even though those to be communicated all occupy (as is not inconceivable under modern conditions) apartments under one roof. Ten celebrations for the sick in one day may seem like an exaggeration, but I am credibly informed that in a certain large city parish such a thing has not been unknown.

With the Offices for the Visitation of the Sick and the Communion of the Sick and their various rubrics before them, there can be no valid plea made on the part of the clergy of any uncertainty regarding their duties, or the method of performing them. It is all as plain as day. They are told just what to do and how to do it and have no cloak for their lawlessness.

We have seen what the pastor's obligations are according to the Prayer Book, let us inquire how they are commonly fulfilled in actual practice. Now this is a matter concerning which every man must speak for himself. I should be loath to accuse my brethren generally of any failure to live up to the exact letter of the law in their pastoral relations. Speaking only for myself I have to confess that I find obedience to some of the Church's rubrics a difficult if not impossible task. My earnest wish is to be loyal so far as may be to the rubrics of the Prayer Book. I have to confess that when visiting the sick I have never made use of the Office set forth for that purpose. Sometimes I read one or more of the prayers, but never have I used the service in its entirety. Neither am I accustomed specifically and at length to examine the sick regarding their spiritual condition, though of course I have done so in general terms many times. I do not remember that I have invariably admonished the sick "to make his will and to declare his debts, what he oweth and what is owing unto him." I fear also I

have in some instances omitted to move the sick "to be liberal to the poor." I have even sometimes communicated the sick when there were not two others ready and desirous to receive with him and this when the person was not suffering from a contagious disease. Moreover there have been times when I have carried the Reserved Sacrament to the sick using such portions of the service as I deemed edifying. From all of which it will be seen that I am a habitual breaker of rubrics though I trust not a despiser of ecclesiastical authority. It may be that others find a way to the observance of the Church's provisions in all these instances in which I confess my dereliction. I am willing to receive in meekness a rebuke for my faults of omission and commission from any of my brethren who themselves are guiltless of like offences. Only he who keeps the whole law himself can rightfully sit in judgment upon his brother. I would gladly infer that others are more successful in complying strictly with the rubrical injunctions than I am, but I am compelled to believe that they are not, because I realize that they are confronted by the same conditions as myself, conditions which render a strict adherence to all the rubrics, if theoretically possible, at least practically unwise and inexpedient.

The moral to be drawn from the foregoing representations which may be termed in legal parlance "A plea in confession and avoidance" on behalf of the clergy, is not that every priest is justified in doing what is right in his own eyes, but rather, assuming that he is conscious of loyalty on broad lines to the spirit of the Prayer Book and faithfully carries out its principles in essential matters, that he is to be adjudged blameless when he exercises his godly if unauthorized discretion in respect to sundry rubrical provisions.

"As free and not using your liberty for a cloak of maliciousness, but serving the Lord."

St. Paul and "Dear Brutus"

BY THE REV. ARTHUR WHIPPLE JENKS, D.D.

AT a moment which was a climax in St. Paul's career, when he was fulfilling our Lord's forecast that His Apostles should be "brought before kings and rulers for My sake, for a testimony against them," when he was triumphantly giving a sketch of his life and justifying it as success, he exclaims: "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision."

Was St. Paul given a second chance and allowed to begin life all over again? Was he thus enabled to avoid the mistake of his first period of life, and by shrewdness and worldly wisdom able to pursue a career which, while in one sense a failure, left his conscience quite clear of any wrong doing, and turned out in the end to be in the highest sense a tremendous success? Is that the meaning of conversion—a turning back to the starting-point whence one has set out and simply taking a fresh start?

The clever playwright whose drama, "Dear Brutus," is drawing the attention of a metropolis on this side of the ocean, as it has the English public, has presented one version of an old story. Whether one has or has not seen the play, the situation can be made clear. A group of people is presented, each member of which has made more or less a mess out of life, because of some weakness in character which has gradually worked out to a most deplorable result. Each individual realizes this fact, but they cannot retrieve themselves. The artist has marred his career by drink. He is just a wreck of himself. His wife, who married him because she was convinced that he would become famous and rich, not from any higher motive, now regrets that she had not married a man of pronounced financial success. The flirting and philandering husband of another regrets having married a woman, of noble qualities, indeed, but who does not respond to his amorous and conceited impulses. He tries to solace himself on the detestable and specious ground of free love. The man who had got no joy out of life wishes he might

have taken his opportunities of learning true happiness. The butler who is found out as a petty thief feels that if he only had used his cleverness on a grand scale, he might have been a "captain of industry." The harsh and merciless woman, as her later years have fixed her character, wonders if her life might not have been different, had she earlier in life cultivated tenderness. Only one type is withheld—that of the clergyman who by debasing his preaching to please worldly men and ideals and by compromising with truth has gained high and lucrative position, the rectorship of a rich parish or the episcopate, but has lost all spiritual power, and cannot touch the hearts and consciences of men.

Then, unexpectedly, comes the tradition that on midsummer eve a magic forest appears and all who go into the forest have *a second chance at life*. "A second chance!" they exclaim, one by one, with the most intense longing, and go out into the mysterious wood, each appearing to get a vision as he enters the forest, the vision of a second chance.

Next we see them as they carry out the opportunity of a second chance. Alas! the root weakness remains uncorrected and life works itself out in another way, to be sure, but with the same result. The thieving butler becomes an unscrupulous, but successful financier, almost just across the line of honesty and justifiable methods, but managing to retrieve himself by other tricks. The hard, stern woman who had insisted that he be sent to jail for stealing her rings, condones his sharp practices on the large scale which the world applauds. The philanderer makes love again to another than the woman he deems his own wife, though in the forest she is the very woman he was faithless to in real life. The seeker for pleasure leads only an empty existence. The artist has an object for his true affection in a sweet daughter—a "might-have-been"—but he fails to achieve success in his profession. The mercenary woman marries the rich man, only to be cast off and reduced to beggary. All make a mess of life over again. They had, as each supposes, a second chance. Something was lacking. Mere

experience could not eradicate or correct the root fault or infirmity.

That is the play, in its first acts. It is true to life. Sir James Barrie is a shrewd observer of men. He is also a very powerful preacher. Go to see the play, but do not miss the lesson. It is the teaching of God's dealing with men. Let us try now to note the underlying truths.

I. *There is no second chance in life.* In the sense in which the expression is generally used there cannot be a second chance—a turning of the wheels of time backward. Character forms and crystallizes slowly but surely. So far as we are concerned, every underlying defect remains really uncorrected, even though it is deeply regretted, and perhaps superficially held in check. The temporal penalty of sin is this loss of balance in character. It is a defect, which may be spiritual blindness, deafness, lameness, or a withered and maimed spiritual hand and arm. Such a weakness can only be corrected by a Power outside ourselves. To know this weakness and to know how it may be corrected is to carry out St. Paul's experience—"When I am weak, then am I strong."

II. *St. Paul did not have a new chance. He had a new vision.* Then a new power entered in. He turned obediently to the Vision of Christ Jesus. "I was not disobedient to the heavenly vision."

St. Paul could not revert to the days before he had assumed responsibility for St. Stephen's death and his later bitter and fanatical persecution of Christians. He never allowed those acts to fade from his own memory nor to be hidden from the knowledge of others. The past could not be undone, nor, so far as the new vision was concerned, need it be undone. Certain inevitable consequences to him would be his temporal punishment. The Jewish authorities would never forget that once he had been a thorough Jew, "a Pharisee of the Pharisees." Nevertheless, even in that persecution God's work had not been stopped. The direct result was that, as we would put it, Christ and His Church had been advertised.

The majority of us, like the characters in the play, take a

wrong attitude. We don't wish to be found out and exposed as failures. That constitutes the bitterest drop in our cup. We would gladly go back and begin over again, but the earthly vision is still dominant. Bearing the penalty after learning the lesson, turning to the new and heavenly vision, is the true principle of that widely misunderstood experience of conversion, so continually confused with reversion which means a supposed "second chance." We may have continually a clearer and clearer vision. And at least once in the life of each of us there comes a new, a heavenly vision. The latter is the great crisis, the other experiences, lesser crises in life.

In Sir James Barrie's play, as the personages return, one by one, from the mysterious forest they are still held by the fancied events of their second chance. Then little by little they regain the environment of their former life and soon are back again in their old ways and habits. The philanderer soon is at his amorous advances to another woman. The butler, from the purse-proud, overbearing multi-millionnaire, at the sight of the coffee tray, sinks back to the deferential manners of his old position. The woman who had been pitiless to him in the real life and condoned his successful dishonesty in the mystic wood, spurns him again as the butler. One or two of the group, however, have had a clearer vision and they go on with their life, not with a *second* chance, but with a *better* chance, because at last they are not disobedient to the aspect of their vision which came from God.

III. "So run that ye may obtain." The Vision of God, and all life and action and purpose and ideal as conditioned by that vision, are the goal of the runner. If he diverges from the right course, if he breaks the rules, if he falls, he cannot go back and begin the race over again. He can at pain and cost take up his course and fix his eyes on the goal and continue. A new strength will come to him. He will go on in that strength. He will not return to the starting-point and enter a second race. This is the thought of Browning:

"Interpose at the difficult minute, snatch Saul the mistake,
Saul the failure, the ruin he seems now—and bid him awake

From the dream, the probation, the prelude, to find himself set
Clear and safe in new light and new life,—a new harmony yet
To be run, and continued, and ended—who knows?—or
endure!

The man taught enough, by life's dream, of the rest to make
sure

By the pain-throb, triumphantly winning intensified bliss,
And the next world's reward and repose, by the struggles in
this."

IV. What we all need at the present crisis in the world's history is a renewed and clearer vision of God's Will. The whole world is occupied with the effort to work out the various objects aimed at by the human will—the will to power, the will to possess, the will to pleasure, the will to indulge, the will to know. The *will to holiness*—nothing less—is the Will of God. There is no conspicuous seeking of holiness today. There are not wanting the few who aim at the attainment of "holiness without which no man shall see the Lord." But no one pays much attention to them. There is a great deal of Phariseeism in the Christian Church on the part of those who consider themselves in a sound and wholesome spiritual condition because they have succeeded in the attainment of their "will"—the object of their ambition, perhaps high office in the Christian Society and prominence in the Church's activities, by what means, legitimate or worldly, they never ask themselves. They head charity organizations, "drives," missionary activities, societies for pure politics, for municipal betterment. They preach these things from Christian pulpits, and omit the "weightier matters of the law, judgment, mercy, and faith." Is it because they have lost the power and fear the disapproval of worldly men? When the deeper subjects come to the front, these have no drawing power, no influence, and frankly they have no interest in them. "These are wells without water."

The entire world of men at the present moment is much in the condition of the group of people in Barrie's play. All nations have more or less admitted, or have been convicted of the charge, that they have made a mess of their national lives. Three or

four years ago there seemed to be a yearning for a second chance. Could the war but be ended and the different nations revert to a former condition and begin all over again, how eagerly past mistakes, "wrong turnings" as the play phrases them, would be avoided. There was remorse, but not penitence. There lies all the difference.

Then came the armistice and the cessation of hostilities. The sessions of peace councils began. The nations and their leaders entered a mysterious forest wherein all were to get their second chance. And lo! they have quite failed to see and obey the heavenly vision. They are not asking, "Lord, what wilt Thou have me to do?" International affairs are as much messed up as ever, possibly in a different way, but still almost hopelessly confused. The wrong turning was made at once. No one high in office asked, what is the heavenly vision for the world, and learned that God's Kingdom was to be the great League of Nations. "Seek ye first the Kingdom of God and His righteousness." The Holy Spirit is not continually invoked at the council table. Many who sit there do not believe in the Holy Spirit and His operations. Men are just seeking to work out things again by their own cleverness. And even now the interval of thirty years is seriously estimated as the period to elapse before the next effort is made to gain the ends at which the most guilty nation has by no means ceased to aim.

Each and every nation is in the same condition. There is not really a thoroughly Christian nation on the face of the earth. Our politicians, our lawmakers, our economists, all are going on in the same old way. All classes in every nation are selfish and unbrotherly. "Bear ye one another's burdens and so fulfil the law of Christ," is not the watchword of any social, intellectual, economic, or even religious group. Strikes, unjust discrimination in the levy of taxes, exploiting of party catchwords to attract votes, the play to the galleries to get the masses—all are in full swing. The mystery is solved. There is no real forest and there is no second chance.

The Church shows up as badly as any other group, so far as her human leaders and adherents are concerned. She is at the

moment, in relation to the needs of the hour, spiritually bankrupt. In all the length and breadth of this and other lands there is not a voice from any Christian pulpit that shows power to draw men to their knees in penitence. Not one. A Savonarola is needed. There appears to be no one who can or dares utter Savonarola's message with Savonarola's spirit. And if there were he would not find the pulpits of this time-serving Church open to him. The clergy preach politics, patriotism, social ethics. They eulogize statesmen, beg for funds for great charities, say beautiful things. "They cry, Peace, peace, when there is no peace." They do not, and cannot, and, worse still, apparently do not wish to bring men to prayer and repentance and confession of sin. They are neither humble nor penitent themselves.

Our own Communion has had a clearer vision and has been disobedient in the extreme. Statistics of many kinds show its feebleness and stagnation. Inquiries in the past few years have elicited the facts that an overwhelming proportion of our "communicants" have no knowledge of God, no definite religion, no desire to use the priceless privileges open to them. We have wealth and respectability, alas! but no spiritual powers.

As are the individuals in the Church, so the Church for the time being becomes in the estimation of the world. There is one road to fulfilling obedience to the heavenly vision. It is the downward road which fails in everything by which the world rates success. Christ first traversed that road. St. Paul followed Him. St. Paul lost his place of leadership with the Jewish authorities. He went out poor, despised, discredited. He taught unpopular truths. He alienated supporters and admirers, was abandoned by his worldly friends, and died a violent, yet a glorious death in the great metropolis of the world. But he "had fought a good fight, had finished his course, had kept the Faith." There is only one road that the Christian Church may rightly follow. Only one maxim will carry with it obedience to the heavenly vision. "Whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it. For what is a man profited if he shall gain the whole world and

lose his own soul? Or what shall a man give in exchange for his soul?" Unless the Church leaders—clergy, influential laity, and all her people, adopt that as the guiding principle in the bareness and simplicity of its literal meaning, the vision will be withdrawn and the opportunity lost.

O Church of today, O Chief Shepherds, O Pastors set in high places and surrounded with multitudes of flattering worldlings, so that you will lose your prestige if you declare in unmistakable terms "the whole counsel of God"; O ye who playing the role of benefactor on one side, and on the other violate every part of Christ's law of love for your neighbor, how long will it be before your opportunity is over of obedience to the heavenly vision! We are not sent according to our Christian profession and our priesthood to talk politics and back up the rich and successful. We are sent to the lost sheep. Have we lost the power to touch and heal and save them?

There is no second chance. "The fault is not in our stars, but in ourselves," that the Church appears impotent and moribund, slowly dying, at this moment, when what the Church can give is the world's supreme need—Jesus Christ.

The Gospel According to St. Luke

BY THE REV. BURTON SCOTT EASTON, D.D.

I.

WE are in the fortunate position of being in full possession of one of St. Luke's sources, the Gospel according to St. Mark, and we can compare Luke's treatment of this source with the source itself. The following table represents the state of affairs with tolerable clarity:

Mk	1:2-4	1:8	1:9-11	1:21-39	1:40-3:6	3:13-19(a)	3:7-12	4:1-25(b)
Kk	3:2-4	3:16	3:21-22	4:31-44	3:12-6:11	6:12-16	6:17-19	X 8:4-18

Mk	3:31-35	4:35-5:43	6:7-16	6:32-44	Y 8:27-9:40	10:13-34	10:46-52
Lk	8:19-21	8:22-8:56	9:1-9	9:10-17	9:18-9:59	XX 18:15-34	18:35-43

Mk	11:1-8	11:15-18	11:27-12:27	12:34-13:7	13:28-31	14:12-16
Lk	19:29-36	19:45-46	20:1-20:38	20:39-21:9	21:29-33	22:7-13

It will be seen at once from this table that Lk follows Mk's order rigorously, except at the points marked (a) and (b). It will be seen also that at the point X Lk has inserted 83 verses into Mk ("The Lesser Interpolation"), that at XX he has inserted over nine chapters ("The Greater Interpolation"), and that at Y he has omitted nearly two of Mk's chapters ("The Great Omission"). Also that Lk's narrative of the Passion and the Resurrection are on the whole independent of Mk.

In closer detail Lk's treatment of Mk can be described as follows. After the two Infancy chapters, he begins with Mk's narrative of the Baptist, which he enlarges from other sources. After describing the baptism of Our Lord, he adds the genealogy and a fuller account of the Temptation. He returns to Mk's account of the opening of the Ministry but realizes at once a serious lack in Mk; the latter describes the astonishment of the people at Christ's teaching, but does not explain what that teaching was. Lk makes up for this deficiency with the synagogue scene in Nazareth (4:16-30), just as Mt makes up for

the same deficiency by inserting the Sermon on the Mount. To make a good parallel to this scene Lk returns to Mk's synagogue scene in Capernaum, and he continues with Mk's story of the remainder of that day and the next morning. But, in this way, Lk has omitted the call of St. Peter (Mk 1:16-20), which he now gives (5:1-11) from a more elaborate tradition. He then proceeds with his reproduction of Mk until he reaches the choice of the Twelve, an excellent resting place for the insertion of discourse material; the little inversion (a) makes the insertion still easier.

The Lesser Interpolation follows, which is practically all instruction. At its close the account of the ministering women (8:1-3) and the inversion (b) facilitate the return to Mk, after the omission of Mk's account (Mk 3:20-30) of the Pharisees' charge, which Lk plans to give later (11:14-26) in a fuller form. Lk then adheres closely to Mk until he reaches Mk's version of the rejection at Nazereth (Mk 6:1-6), which Lk has told already. Then, after the charge to the Twelve and the description of Herod's opinion, he arrives at Mk's long story of the death of the Baptist (Mk 6:14-29). This interrupts the narrative badly and Lk omits it; he perhaps thought it of little interest to his Gentile readers. Resuming Mk, he copies him closely up to the end of the Galilean Ministry (Mk 9:50), with the exception of the Great Omission and a few unimportant verses.

The departure from Galilee marks a turn of great importance in Christ's work, and the insertion of the Greater Interpolation at this point was directly indicated; it is also practically all instruction. At its close (Lk 18:14), Lk goes back to Mk. He finds that Mk's next section (Mk 10:1-10) deals with divorce and that its crucial saying has been already recorded (Lk 16:18). Consequently this scene is passed over and the resumption is made at Mk 10:11, and Mk is followed up to the healing of Bartimaeus; Lk omits only the request of the Zebedees (Mk 10:35-45), which reflects slightly on the Apostles (and of Lk 22:24-27). An insertion from a different tradition follows, in which eight Markan verses (Lk 19:29-36=Mk 11:1-8) have been given a place.

In his account of the Jerusalem Ministry, however, Lk follows Mk closely. He omits only the story of the barren figtree and the question about the greatest commandment, both of which he has told already in their essence (Lk 13:6-9, 10:25-28). And he follows Mk into the latter's eschatological chapter, as far as Mk 13:7 (=Lk 21:9). From this point Lk diverges and follows his own tradition, although he brings in constant reminiscences of Mk throughout; *e.g.*, in 23:18 the mention of Barabbas is clearly added to an account that did not speak of him.

It is seen, then, that practically all of Mk has been reproduced by Lk in Mk's order. The only important exception is the Great Omission, but an examination of the material in Mk 6:45-8:26 shows that it contains very little of interest to Lk's readers. The miracles in Mk 7:31-37 and 8:22-26 are not specially striking, and both might suggest that Christ had difficulty in working them. The feeding of the Four Thousand (Mk 8:1-10) contains no lesson that is not better given in the feeding of the Five Thousand. Mk 8:14-21, however, contains references to both feedings, making this section impracticable in a narrative that contains only one of them; Lk gives the cardinal logion in 12:1. Mk 8:11-13 is related more elaborately in Lk 11:16-36. Mk 7:1-23 turns about ceremonial washings and the validity of the Corban vow; technically Jewish questions which Lk's readers would not have understood (and cf Lk 11:38-41 for the moral). The harsh reference to Gentiles in Mk 8:27 would have made all of Mk 8:24-30 undesirable to Lk. Mk 6:53-56 is of no particular importance. This leaves Christ's walking on the water (Mk 6:45-52) as the only section whose omission is not immediately explicable. Perhaps Lk thought it needless after his story in 8:22-25, perhaps its insertion would have complicated his geographical references embarrassingly. This Great Omission, consequently, raises no important problem.

Now, a close examination of the Greater Interpolation reveals a very interesting fact. This section contains only two definite geographical references, at the beginning (9:51f) and almost at the end (17:11). And both of these references place our Lord on the boundary line between Samaria and Galilee, despite

the fact that the first reference and a note in about the middle of the section (13:22) speak of a continuous journey towards Jerusalem. The continuity of 9:51f, 13:22 and 17:11 shows that Lk conceived of this section as a unit, whose events took place along the Galilean border, but a glance at the map is enough to show the impossibility of this conception; from Megiddo to the Jordan is less than twenty-five miles. Moreover, Mk states explicitly that much of the material in this section is Galilean (cf. *e.g.*, Lk 11:15 with Mk 3:22, Lk 11:33 with Mk 4:21, Lk 12:1 with Mk 8:15, etc.), something that is often sufficiently evident from the character of the teaching (*e.g.*, Lk 11:1-4). On the other hand, nothing in the Greater Interpolation is explicitly said to have happened in Galilee.*

Contrast this with the Lesser Interpolation. The healing of the centurion's servant (7:1-10) and the raising of the widow's son (7:11-17) are expressly located in Capernaum and Nain respectively. Galilee was the only possible site for the "Sermon on the Plain" (6:21-49), the message of the Baptist (7:18-35), or the work of the ministering women (8:1-3). That is, both Interpolations contain Galilean material, but in the Lesser the Galilean character is unmistakable, in the Greater a little study is needed to detect it.

St. Luke's editorial method, consequently, is seen to have been very simple. The non-Markan material in his sources he divided into four main classes, "early," "explicitly Galilean," "non-explicitly Galilean," and "Jerusalem." The traditions in the first and the last classes he inserted at their appropriate places in Mk. All the traditions in the second class were put after Mk's account of the choice of the Twelve; all of those in the third class after Mk's account of the completion of the Galilean ministry. It is this perfect simplicity of method that makes the geographical situation in the Greater Interpolation so vague; this Interpolation merely contains everything that Lk was unable to classify.

*Older harmonies (and a few modern ones) often called this section "The Perean Ministry," because of a reconstruction built on St. Mark and St. John. The title, however, is most unfortunate; St. Luke has not one word about Perea.

It is therefore impossible to speak of an independent "plan" of the Third Gospel. St. Mark gave St. Luke his "plan," and the latter knew he could not improve on it.

II.

In investigating the source of the non-Markan portions of St. Luke, the greatest help is given by St. Matthew. That neither Lk nor Mt had seen each other's work may be regarded as an established conclusion, almost sufficiently evidenced by their entire independence in the accounts of the Infancy and of the Resurrection. And yet these two Gospels often agree closely in their wording, so closely as to make the hypothesis of a common source inevitable. (There is no evidence that points to more than one such source in the passages independent of Mk.) And this source is generally designated by the non-committal letter Q, or sometimes (less satisfactorily) it is called "The Logia." A full list of the Lukan sections based on Q would be over-long, but the most significant passages are: 3:7-9, 4:1-13, 6:39-45, 7:6-9, 18-35, 9:57-60, 10:2-15, 21-24, 11:2-36 (practically all), 12:2-12, 22-32, 39-46, 58f, 13:18-21, 28f, 34f, 16:13, 16-18, 17:1-4, 23-37.

Lk and Mt were writers of very different temperament, living (probably) in very different parts of the Church, but they both placed great dependence on Q. This fact is enough to show that the source must have enjoyed high esteem in the early church, and that it must have been the work of a peculiarly authoritative writer; the tradition (based on a sentence in Papias) which connects it with the name of St. Matthew is very plausible. It was chiefly a collection of our Lord's sayings, apparently arranged for catechetical instruction. It began with the preaching of the Baptist and closed (probably) with predictions of the Second Coming, and touched on the various themes that were most crucial to the earliest Jewish Christianity. But it was not a "Gospel"; it had little to tell of Christ's acts and nothing to tell of the Passion and Resurrection.

In this Q material the historic character of the Gospel narra-

tive reaches its highest point. Most of it is beyond criticism; in fact, it is often only the difference between Aramaic and a close Greek translation that separates us in Q from the actual words of Christ. And all discussion of Our Lord's teaching should begin with the record in Q.

Every reconstruction of this document, however, is bound to contain a certain conjectural element; whether Lk or Mt has adhered most closely to the original wording is a matter of debate among specialists. But there is a general agreement that Lk has preserved the original order of Q rather closely (as might be expected on comparing Lk's treatment of the order of Mk); Lk's deviations from the sequence in Mt is generally to be explained by the latter's fondness for topical groupings. That is, in the case of Q as in the case of Mk, the plan of the source has determined the plan of the sections in Lk.

III.

When abstraction is made of the elements in Lk that are taken from Mk and Q, there remain chs 1-2, the greater part of chs 21-24, and a considerable portion of the rest of the Gospel. Now certain features stand out very prominently in this remaining material. It has frequent points of resemblance to the Johannine tradition; cf, *e.g.*, Lk 4:29f with Jn 8:59, Lk 10:38ff with Jn 11:1, Lk 22:3 with Jn 13:27, Lk 24:4 with Jn 20:12, etc. It has very much to say about women; cf 1:24-56, 7:11-17, 7:36-50, 8:1-3, 10:38-42, 11:27-28, 13:10-17, 23:27-31. It has a keen interest in the praise of ascetic poverty; cf 3:11, 6:20-26, 11:41, 12:32-33, 14:12-14, 16:20-25, etc. The scene is often laid in southern Palestine; cf 10:30, 13:1-5, 18:10, etc., the Infancy narratives and the Resurrection tradition. Associated with this is a certain tenderness for Samaritans; cf. 9:55, 10:33, 17:10. The eschatological hope is especially fervent; cf 12:33-35, 18:7, 22:16, etc. A most noteworthy feature is the highly Jewish outlook of many sections, a characteristic of the Gospel so often neglected that it deserves special emphasis. Cf 1:32-33, 2:10 ("all the people"="Israel," *not* "all peoples"),

2:25, 38. The Benedictus and the Magnificat in their original force have no reference to the salvation of anyone but Israelites, as can easily be verified by reading them as one would a Psalm. And even the last line of the Nunc Dimittis promises Israel "glory," while the Gentiles receive only the inferior blessing of "light" (in a quotation from Isaiah 42:6). The Gentile centurion dares to approach Christ only through Jewish intercessors, who plead the benefits he has bestowed on Israel (7:3-5), men receive mercy because they are children of Abraham (13:16, 19:9), and in the eschatological chapter nothing is said of a mission to Gentiles (contrast Lk 21:13 with Mk 13:10). The Pharisees and the ruling classes generally are, of course, viewed with execration, but the attitude towards the common people is usually warm and cordial. Finally, the Greek style of these sections is marked with a strong Semitic tone, which is quite foreign to St. Luke's narrative elsewhere. Everyone feels the contrast in passing from the literary preface (1:1-4) to the following story of Zacharias, and a similarly pronounced "Septuagint" coloring reappears constantly throughout the Gospel; cf especially 7:11-17, 9:51-56, 14:1-6, 17:11-19, 24:13-35, etc.

These characteristics, especially the last two, evidently cannot all be laid to the account of St. Luke himself, and the presence of a source or sources is quite evident. Specialists have not yet reached unanimity as to the conclusions to be drawn, but there is a growing tendency to adopt the simplest explanation, that which predicates only a single source for the bulk of this material. And this single source may be conveniently designated as L.

Students should understand, however, that the homogeneity of L is not absolutely demonstrated and that this designation may cover two or more documents. But the hypothesis of a single source is the most natural, and it is so far uncontradicted by positive evidence. But the following sections do not seem to have belonged to this source: Lk 6:46-49, 12:47-48, 13:6-9, 14:16-24, 16:10-13, 18:1-5, 18:39-40, 20:34-36 (the non-Markan elements), 22:24-30, 22:35-38, 24:36-49; as yet nothing definite has been made out as to their channels of transmission.

The editor (or editors?) of L is to be sought among the Greek speaking members of the Palestinian Church; Harnack has made the attractive conjecture of St. Philip the Evangelist, who fulfills the necessary conditions and was in personal contact with St. Luke (Acts 21:8). It belongs to a period when Jewish Christianity had taken on a conservative attitude towards legalism; any date after (say) 50 A.D. would be appropriate in this regard. But the siege of Jerusalem was still an event in the future, although it was expected and even prophesied in Old Testament language (19:41-44, 21:20, 22, 24), 21:18-19 indicates that martyrdoms were of the greatest rarity.

The beauty of L needs no praise; it is in L we find the Lukan Nativity stories, the parables of the Good Samaritan, the Prodigal Son, etc., and such perfect narratives as that of the penitent woman. But its historic value as a whole is perhaps not as high as Mk's, although many of L's contributions are inestimable.

Not much can be said positively about L's original order. It is clear that Lk has placed 4:16-30 and 9:51-56 too early (in both cases under the influence of Mk), and the eschatological matter in ch 21 stands presumably too late (for the same reason). But any close reconstruction becomes impossibly hazardous.

IV.

St. Luke's own part in the composition of his Gospel was that of a conscientious, painstaking editor, who depended on the reliability of his sources. As he says in his little preface, he wished to set forth the facts "in order,"—nothing more. From these sources he sometimes omitted sections that would not appeal to his Gentile readers, but his omissions were not thoroughgoing, and he left much Jewish material untouched. His chief effort was to interweave his three main sources in such a way as to give the bulk of each, and generally he kept the paragraphs of these sources distinct. Yet, when two of them contained versions of the same event, he occasionally combined

them into a single paragraph; a mixture of Mk and L can be studied in Lk 5:33-36, a mixture of Q and L in 11:37-41, etc.

Lk's chief modifications were stylistic. By all odds the best Greek scholar among the Evangelists, he retouched the homely language of his sources until the result took on a semi-literary tone. Yet even this revision he was careful not to carry too far, and the style of a source can generally be detected underneath Lk's version of it. And occasionally his fondness for precision made him a little prosaic (*e.g.*, 8:18, 17:24); it is to L, not Lk, that the Third Gospel's fame for beauty is due. He has, of course, introduced a few touches that show the interests of the Apostolic Age (*e.g.*, 11:13), but such changes are extraordinarily few in number; to call his Gospel "Pauline" is simply untrue. Lk's purpose, in other words, was historic, and practically nothing more.

The Gospel consequently, gives us very little indication as to the character and personality of its author, and contains almost no evidence that bears on its date. The material for the solution of these problems must be sought from a study of Acts.

The Work of the Holy Spirit in the Church

BY THE REV. FRANK H. HALLOCK.

LET us think of the work of the Holy Spirit in the Church of today as it concerns the Church, the priesthood, and personal religion.

First, the Church. The primitive Church was possessed, inspired and controlled by the presence and power of the Holy Spirit. One has sadly to admit that the picture called up by these words as presenting an adequate representation of that Church is very unlike any possible description of the Church of the present day. Obviously today's Church is not Spirit-filled nor Spirit-controlled. The Church is largely occupied with the task of making the best of both worlds, combining the service of God and of Mammon, instead of fixing her thought upon and leading to the things that are unseen, while by virtue of the inspiration that comes from this thought, it labors for the establishment of the new world wherein dwelleth righteousness. The Church has a greatly enlarged conception of the ethics of its Divine Founder, but finds itself realizing them very imperfectly. She is inclined to give up the attempt at realization, or to question whether they are capable of realization,—whether our Lord taught an ethic that He intended should be realized here, or whether His teaching was not, primarily if not solely, eschatological. She does not stop to think that back of her failure and making it inevitable, is the fact that she is attempting to do a Divine work in a human manner and without the Divine support of the Holy Spirit which alone can secure success. One would look with great anxiety to the wider realization of this social failure and the consequent reaction, if one were not sure that God would reveal the cause of the failure and send the Church forward afresh, helped in a human sense by the knowledge she had acquired in the making of the failure, and in a chastened spirit dependent upon the Source whence alone success can come. Out of devotion alone can come the inspiration

to attempt and to do the work in this world that God gives His Church to do, and that no humanitarian aspiration can achieve. The world has won a victory over our faith, the faith that was to overcome the world, because of the Church's materialism. The remedy must come through a recognition of the presence and power of the Holy Spirit, bringing the characteristic achievement of Holiness. Here we touch what is fundamental in the cause of the Church's failure,—a failure which, without being in the least pessimistic, we must all in some measure admit. The Church, reacting from an extreme other-worldly conception of her mission, has become too exclusively concerned with this world and its affairs; she preaches and teaches social righteousness, while she shuts herself off from the only means of attainment of her object. That means is a constant dependence upon God the Holy Ghost who is to make men holy and, because they are holy, free from unrighteousness and able to do effective battle with all that is unrighteous. Those who look to the Church for inspiration and guidance which shall lead them to holiness are all too often being fed with the husks of a by-product, rather than with the Bread of Life, which must at the same time secure the by-product itself. We may apply here our Blessed Lord's words, "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."

Dr. Barry, in *Holiness, A Note of the Church*, says, "There are multitudes of men and women who want to be guided to a holier life. It is not true that people in this age have become so materialized that they do not want religion; it would be much nearer the truth to say that religion has become so materialized as not to supply what people instinctively know to be their religious needs. One meets numbers of people to whom the teachings of spiritual religion come as a revelation. Such are eager for guidance." Viewed from this angle we find confirmation of what has been said above, the world is athirst for the Spirit and His characteristic fruit of holiness; it would be helpful for us preachers to go through concordances and pick out for sermon matter those passages which have to do with

holiness, its acquisition and manifestations, and then preach it as the vocation of all, the vocation which is peculiarly Christian. Remember S. Paul's use of "holy," especially as he uses it in the address of his Epistles, to those who are "called to be holy," not "saints" as our versions misrender it. There can be no question of the fact that it is the primary work of the Church to make men holy, and this work can only be realized through the presence and in the power of the Holy Spirit.

Another demand very much in the forefront of Christian thinking to-day is that for Church unity. Here again we are facing an issue which can only be brought to a successful conclusion through the agency of the Holy Spirit. As has been said, the early Church was Spirit-guided. This guidance was not so conspicuous in the case of the mediæval and reformation Church. Along with the presence of the Holy Spirit, which cannot be wholly absent, there is much of purely human origin, and at either extreme to-day we are contending against the things that belong, or that we conceive as belonging to the mediæval or to the reformation periods. As Bishop Gore has recently said, "It seems as if the ideas of these centuries are further off from us to-day than the ideas, theological and political, of the early centuries of Christianity."*

And this seems so, we may add, because of an increasing sense of the need of the Spirit's guidance, the guidance which made the early Church one. The problem of reunion is the problem of weeding out accretions and returning, not to Christ, as we commonly hear demanded, for that would be to disparage the work throughout the centuries of the equally Divine and authoritative Holy Spirit, whose mission is to lead us into all truth; but to return to the point where men began to disregard the activity of the Holy Spirit and to import into religion as essentials things that were of their own contrivance, in which the Holy Spirit was not. That is, we are to test all things by the Spirit. Those treasures which He has given the Church in any age or any land are to remain in the reunited Church of

* "English Church Review," Dec. 1915, p. 536.

the future. The Holy Spirit is inspiring us with the desire for unity. There is more back of the desire than the economic abuse found in the multiplication of churches, of which one often hears. The Holy Spirit is leading us to desire a realization of our Lord's prayer "that all may be one," and in His own good time the way to realization will be made apparent, when we are ready for it. Meanwhile blundering, though well-intended, expedients to force the issue, such as Kikiyu and Panama Conferences, and rubric-breaking on the part of those placed in positions of authority, serve only to retard the operation of the Holy Spirit in bringing together a disunited Christendom.

Along with this desire for unity there goes a wider vision as to the nature of the Church. There is a desire for a Church which is an organism, animated by the presence of the Holy Spirit. In the writings of those who plead most ardently for an invisible spiritual unity there is to be found running through the texture of their thought a thread of wistful aspiration for a unity which is visible as well as spiritual. Spiritual unity, apart from the Spirit created and nurtured organism of the Body of Christ, is the unity of a pile of sand. The unity of the Church is distinctly a unity "made in heaven," and not a more or less general agreement to agree or to disagree as to certain facts or theories, made by any number of individuals, large or small. The question to-day is not as to this fact, but as to how that unity is to be found. God the Holy Ghost alone can lead a seeking world to the right answer.

Another view, now passing away under the guidance of the Holy Spirit, is that which makes Christianity consist chiefly, if not exclusively, in the production of a Christ-like character. To attain Church unity those who still hold this view must be led to see that their ideal is realized through the use of the Sacraments, thereby bringing in the power of the Holy Spirit who alone can make realization possible. For religion is social as well as personal. The Holy Spirit is the Bond who binds individuals together in the unity of the Body of Christ. One conception is not a substitute for the other; we are made for one another, hence religion is social; but, primarily, we are

made for God, hence religion is personal. One conception is realized in connection with the other; each, operating alone, fails. The Catholic has, perhaps, insisted too much upon the social side, and has regarded religion too exclusively as institutional; but the Protestant has thought too much of religion as purely a personal relation to God, and has under-estimated far too much the organic side of religion, its social aspect, which found expression in Old Testament times in the daily and occasional offering of sacrifice for the people as a whole, and which in the Christian Liturgy has always found expression in some prayer paralleling more or less exactly our "Prayer for the Church Militant. We individually are children of God, but we succeed best in realizing this relationship as we are united in the Body of Christ, the Holy Catholic Church, which is the social expression of religion, from the human point of view. For a deeper appreciation of the meaning of these twin truths we need a fuller indwelling of God's Holy Spirit, and when this appreciation comes we shall see how all along we have been contending for the same thing. Books of learning may be multiplied, but we shall understand only when the Holy Spirit teaches us.

The current philosophy, to which reference has been made, is helping to bring in a somewhat new view of the Church's Sacraments, which does not impair their efficacy, but removes the mechanical nature which has sometimes been attributed to them. We are learning something of how the Holy Spirit works in, through, and upon matter, and how that which was merely material becomes through His working sacramental, *i.e.*, matter raised to the *nth* power, given its fullest expression, fulfilling its highest destiny. There is much to be said for the wider use of the term "sacrament," the use that prevailed in the earlier Church before Peter Lombard crystallized the term so that it applied exclusively to the Seven, for all nature is in a sense sacramental, *i.e.*, God revealing Himself through the creative Spirit in the material. Man is himself a sacrament, his material body has its highest value as being a means for the

expression of his spirit, upon which and through which the Holy Spirit works.*

One other aspect of the work of the Holy Spirit in the Church must be referred to briefly; He safeguards revelation, the aspect of which the Nicene Creed speaks when it describes Him as the One "Who spake by the prophets." The Bible is still in the crucible of the critics, but their work no longer disturbs us as it did once, for we have learned that no criticism of sane scholarship can destroy the spiritual supremacy of the Holy Scripture for the purpose for which it was given by the Holy Spirit, *i.e.*, to tell us about God, and not to teach us immaterial facts which we could learn for ourselves. The Bible is worth while because through the Holy Spirit who speaks in it we are led to God as no other books leads us. Again, it is the Holy Spirit who protects the revelation of our Lord, for He takes of His and declares it unto us, and thereby makes His revelation of Himself effective, something more than one philosophy among many.

In conclusion, viewed from these various view-points, it is the energizing presence of the Holy Spirit alone that enables the Church to find Christ, to attain the true goal of the "back to Christ" plea.

Secondly, let us think of the work of the Holy Spirit in the priesthood. We find here at the very outset need of the self-assertion of S. Paul, for the Holy Spirit works especially through the priesthood, and one does not misuse his office when he magnifies it as being the instrument of the Holy Spirit, the tool which He has chosen to use for the doing of His work in the world. That the gift bestowed upon the priest, the gift which confers an indelible character, is that of the Holy Spirit has apparently always been the belief of the Church. In the earliest Ordinal known, that of Bishop Serapion, we find the following prayer said at the laying on of hands: "We stretch forth the hand, O Lord God of the heavens, Father of Thy Only-Begotten, upon this man, and beseech Thee that the Spirit of truth may dwell (or settle) upon him.—Let that divine spirit come to be

* This thought is developed at length in Fr. Bull's "The Sacramental Principle."

in him that he may be able to be a steward of Thy people. Give a portion of Holy Spirit also to this man, from the Spirit of Thy Only-Begotten." Another ordination prayer, from an Abyssinian Jacobite source, is interesting: "My God, Father of our Lord and Saviour Jesus Christ, regard this Thy servant, and bestow on him the spirit of grace and the counsel of holiness, that he may be able to rule Thy people in integrity of heart." These early ordination prayers show the mind of the Church in those days, and that mind has never changed in this respect,* for from that time to the present similar prayers have been used in the Church, as, *e.g.*, in our own Ordinal, "Receive the Holy Ghost for the office and work of a priest in the Church of God." The gift then, which we have seen reasons for believing the world to be seeking, is in a sense, ours to impart; or, at least, to put the world in the way of securing for itself. Does the world look to blind guides? There is a rich spiritual literature which we should know and from which we should be bringing treasures, treasures for which the world is hungering. Dr. Barry, in the book from which we have already quoted, asks: "How can the priest unskilled in ascetic theology and to whom mystic theology is an unknown field, the suspected camping place of spiritual tramps and nondescripts, give such guidance?" We must remember that these theologies are the results of the action of the Holy Spirit upon the souls and minds of generations of devout seekers after God, The "Imitation" of S. Thomas à Kempis is as truly a fruit of the multifold activity of the Holy Spirit as is the "Summa" of S. Thomas Aquinas.

Being possessed of the Holy Spirit as his characteristic gift the priest should radiate spirituality wherever he may be and at all times. The priest cannot lose the gift and is never off duty. Skrine in his *Pastor Futurus* (p. 247) describes the ideal priest in quite another way, so unusual that his words deserve quotation, though they come to the same thing that we have just been attempting to say, he says: "If you came too near him

* Hooker, E. P., 5:77:8—"he which receiveth the burden (of the priesthood) is thereby forever warranted to have the Spirit with him and in him for his assistance, aid, countenance, and support in whatsoever he faithfully doth to discharge duty." The whole section should be read.

you got religion, as from another sort you may get the measles. When one thinks of it, that is how we get most things, like good manners or a panic; we catch them from some one. Now I believe this is how we clergy are to convert people: we must have Christianity in ourselves, then come near people and give it them. Conversion by contagion is the best name I can find for it." An unconverted clergy cannot convert the world and conversion doesn't come through much thought, or through kindly feelings towards our brother men and the desire to do some good in the world, but through the real change in nature that the Holy Spirit alone can effect.

It is a truism that people show what they are in what they do, rather than by what they say; but the priest is, in a measure, an exception. He has, more than most others, to express himself by what he says; good sermons do not atone for a bad life, but a good life and good sermons should go together; and indeed real goodness cannot appear in the one unless it is present in the other. If a priest's life is good, it is because the Holy Spirit is actively in him and manifesting His presence in the priest's character and then, necessarily, in his preaching. The writer has no intention of criticizing the chairs of homiletics in our Seminaries, and would be quite incompetent to undertake the task if he had the desire, but it does seem that much of the present-day preaching is without the power that must accompany the presence of the Holy Spirit, "Who spake by the prophets." It would be helpful for us to study the lives of the Old Testament prophets, or those of the Apostles, and see how little they seem to have of natural fitness, or of worldly advantage, learning, training, etc., to fit them for their work, and how the mission was successfully accomplished only because the Holy Spirit who called them remained with them and taught them what they should say. Far be it from the writer to underestimate the place or importance of sound learning. New times impose new demands, and more to-day, when every one has really or in his imagination a smattering of learning, than ever in the past "the priest's lips should keep knowledge." But, when all is said and done, we need to remain longer in the

school of the Holy Spirit; if our preaching is to be effective we must never feel that we have graduated. The measles are not caught from one who has entirely recovered, nor can religion be caught from the priest who once had a spiritual experience and does not feel daily that dependence upon the Holy Spirit which alone can make his preaching and all his work effective. We must cultivate that gracious Presence if we are to accomplish the word that God always has for His prophets to do: in the Old Testament, in the New, in the early Church (witness the "Didache"), and in every age wherein He has sent forth His holy men who spake as they were moved by the Holy Ghost. The voice of false prophecy is always clamorous and the people are perplexed sorely as they seek guidance; they can discover the true prophet only as they take knowledge of him that he has been with God. We must not satisfy ourselves with specious delusions that the truth must prevail. Ultimately it is not to be doubted that it will, but meanwhile we must help it. For neither a most beautiful Liturgy, nor the attractiveness of an orthodox Creed, nor that of an unbroken succession can satisfy, without the stirring of a supernatural life, implanted, nurtured, maintained and developed by the Holy Spirit.

Let us conclude this section, which has run on to a greater length than was intended, by laying down this as the thesis which we have sought to establish; the Holy Spirit is the peculiar gift bestowed upon the priesthood, enabling it to do its work of preaching, teaching, baptizing, consecrating, absolving; there can be no thought of self-glorification in the proper exaltation of one's office, which, while it has the highest honor given it in the name it bears, is still priestly only in a derivative, ministerial sense.

Thirdly, let us think of the work of the Holy Spirit in the sphere of personal religion. We need to recover S. Paul's strong conception of the place of the Holy Spirit in the normal Christian's life, a conception which has never since been equalled. The possession of the Holy Spirit should be a primary fact of Christian experience. But, in addition to the neglect of which we have spoken, there has been a distrust, founded

upon the study of those, from the days of Montanus down to the present, who have professed to depend exclusively upon the guidance of the Holy Spirit, and have done so at the sacrifice of other integral truths of the Catholic Faith. The whole faith must be held, not for the sake of mere doctrinal orthodoxy, but for its pragmatic value in the building up of personal religion. We may say that it is the Holy Spirit who vitalizes the faith, who animates that which apart from Him would remain dead bones.

The world is doing some serious thinking to-day, but its thinking is often misleading and fails to arrive because it lacks the guidance of the indwelling Holy Spirit, who was to convince it of sin, of righteousness, and of judgment, and with the conviction bring the comfort that comes from the realization of the possibility of attainment. Mere education of the conscience is futile as a remedy for the world's recognized ills, for the conscience is weak, it has an initial defect, and needs, in Matthew Arnold's phrase, a Power not its own that makes for righteousness, and righteousness is unattainable apart from that Power. At best, the conscience deals with sins, not with sin. The Pharisee had, quite likely, broken no law; his self-laudation was not unwarranted from his point of view, but his point of view was wholly wrong, he was a pitiful sight in God's eyes, far more offensive than the Publican who had sinned much. There are many Pharisees in our Churches to-day who know little or nothing of the Spirit, and have never caught sight of the truth that morality, however valuable in itself, is a by-product of religion, and that the Holy Spirit has a nobler mission to accomplish than Ethical Culture; that mission is to make men holy, to restore the lost likeness to God. Morality is largely the outgrowth of custom, the crystallization of social conventions; *e.g.*, the excessive use of alcohol, the practice of duelling, the keeping of slaves, were all regarded as part of the established customs of days not so very remote, and it is hardly fair to say of any of them that they were merely tolerated.

We need a new and truer view of sin. A view which no school of ethics can teach us, for sin is neither aesthetic nor moral

failure, nor is it a moment in an evolution towards goodness, as the schools of the day in their learned resonant phrases would have us believe. The Holy Spirit alone can teach us the nature of sin, that it is failure to apprehend and acquire the character of God, the character which alone can fit us for intercourse with God through eternity; no moral success can atone for failure to learn this lesson—without it heaven itself would be hell for those who entered. Think what an eternal association with One whom you never knew would mean, can we conceive of anything more tiresome, better calculated to make a hell for us?

Then, what the Holy Spirit teaches, He gives power to realize, and modern ethics, however high and noble, lack this dynamic, this creative push towards the attainment of an ideal, in Bergson's language, and lacking it the world is thrown back upon the same conclusion to which Ovid's sad words bore bitter witness, "*Video proboque meliora, deteriora sequor.*" If the world could have been saved from its sin by education, Christ need not have come, the Holy Spirit need not have been sent. A deeper insight is necessary than can be secured by the training of one side of man's nature and so the Church teaches us to pray, "Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit." Victory over sin and growth in the character of God are secured, now as of old, "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

But in the building up of the spiritual life, the Holy Spirit serves other functions than those concerned with sin and the escape from its power, for the spiritual life is built, or, rather, grows, it is not static. This growth can only be attained by constant dependance upon the Holy Spirit. Men have always more or less dimly recognized this need of dependance upon the Holy Spirit for spiritual progress; Pelagianism has never secured a long-continued hold upon human thought, but has always been sporadic in its manifestations. Still there is a natural inertia, a tendency to settle down and be content with what we have; and the possibility of spiritual growth stands in need of constant emphasis. That it does not yet appear what we shall

be is as true in this world as in that lying beyond the veil of time. There should be a greater certainty of the richer gifts which the Holy Spirit has in store for those who seek. The great spiritual experiences of the past are lacking in the present, not because they have become anachronisms, as we sometimes imagine, but because people have not been taught to look for them or to regard them as possibilities. What our Lord said to His Apostles, "I have yet many things to say unto you, but ye cannot bear them now," is equally true as applied to what the Holy Spirit has to give. In Him will be found the solvent for the new difficulties of every age, but we are not prepared to hear the things which He has to speak. If we were He would lead us along the way which reaches its goal in the whole truth revealed in the light of the Beatific Vision.

There is, of course, much left to be said. Many sides of the activity of the Holy Spirit in the world of to-day have been left untouched, and all treated very inadequately and only in outline. One side, that would require an article itself, a side that stands in great need of treatment, is that of the vocation of the Holy Spirit as it comes to every man, the diversity of His gifts, which finds a place for the service of every man, woman, and child, and suffers loss as the service is not rendered, for we are too much inclined to think of the ideal of Christian life and character as being on a dead level, as though the pattern Christian were he who conformed most closely to the shape of the mould in which all are formed. Consider the diversity of the saints, and realize that they are diverse, not chiefly because of their circumstances or their personal peculiarities of ability, talent, etc., but because the Holy Spirit conferred diverse gifts upon them, and they could only retain the gifts as they gave them expression in His service.

In closing, the writer would emphasize what he has tried to keep clear throughout, that the characteristic work of the Holy Spirit to-day as every day is to make holy, and that the present-day world stands peculiarly in need of just this work, and is in great danger because it is satisfying itself with substitutes, or, closing its mind to obvious facts, and in despair either thinking

itself satisfied up to the measure of the attainable, or else that satisfaction is impossible and that it is all a hopeless puzzle. In a word, saintliness must be restored to the Church, in this alone lies the hope of the world, the Holy Spirit alone can make the restoration, and, once made, the hope is realized, for with the restoration come wisdom and power which make success inevitable.

Nature--An Aid to Meditation

BY CAROLINE FRANCES LITTLE.

“To him, who, in the love of Nature, holds
Communion with her visible forms, she speaks
A various language.”

ONLY to the one who has learned to worship God before the Altar, does Nature reveal her spiritual secrets. For “Not the sun, but the Red Lamp tells us most comfortably of God”; and Christianity is a Divine revelation, not, as some say, a religion of Nature. Yet a rightful contemplation of her manifold and beautiful forms may be utilized most profitably as an aid to meditation. St. Hilarian, an abbot whose day we observe in October, said that he longed to be alone, alone with God, and with Nature which spoke to him of God. Some of Our Lord’s most beautiful parables were drawn from the flowers, the birds, and the wheatfields; and as man He was a lover of Nature. Looking upon the tropical flowers, which grew in such prolific abundance around the Galilean Lake, He said, “Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.” To increase our faith He called attention to the sparrows, who are ever under the watchful care of the heavenly Father.

We read that Solomon, the wise king, was versed in the things of Nature. “And he spake of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl, and of creeping things,

and of fishes." Bishop Coxe said that all analogy points to the fact that the Cross was made from a cedar tree; and we know that the sponge was offered to our Lord upon the hyssop. He looked upon the above quotation as prophetic, for the hyssop was employed in the sprinkling of the blood, which was typical of that flowing from the Sacred Heart, for the cleansing of the world's sins.

In the one hundred and fourth Psalm, that grand Nature poem, as well as in others, we see that the sweet singer of Israel was one who communed with God through His creation. "O Lord, how manifold are Thy works; in wisdom hast Thou made them all. The earth is full of Thy riches." The Wise Men through their study of astronomy and astrology were so familiar with the starry heavens that when a new and strange luminary appeared, they were capable of receiving the revelation that it pointed to an event of transcendent import. In the words of another, "The hills, mountains, and woods were the first temples of God on earth. It is well for us to remember that Christians at the beginning worshipped God out under the trees, or on the hillside, beneath the blue, sunny skies. The grass, the shady trees, and the cloud-flecked sky, may sometime be a great help to worship." Our Lord went up into the mountains to pray beneath the star-studded canopy of night; and Nathaniel made his meditation upon Jacob's vision under a Syrian fig tree.

The works of Nature are replete with spiritual lessons, but the hieroglyphics are more easily deciphered by the soul that lives in habitual communion with the Creator. As one looks down upon a swiftly flowing river, from some mountain top, how wonderful are its suggestions. We may think of the river of life, and our souls like tiny barks, floating upon its surface, drifting on to the boundless ocean of eternity. Or we muse upon the river of death, which each must cross alone; and on the further banks of which wait our dear departed, eager to welcome us. Further, it may suggest the river that proceedeth from the Throne, leading the soul on to a meditation upon the celestial glories.

“Right through the streets with silver sound,
The living waters flow,
And on the banks, on either side,
The trees of life do grow.”

Perhaps the winding river will remind us of the Jordan, where Christ was baptized; and to which for years devout communicants of the holy Russian Church made their annual pilgrimage to bathe in its sacred waters, wearing the shrouds in which they hoped to be buried.

When we see the birds “who build their nests, and sing among the branches,” many thoughts arise; and we contemplate the Holy Spirit, Who, taking the form of a Dove, brooded over our Lord at His baptism. Surely it was with prophetic utterance that the Palmist sang of the Dove “with silver wings and feathers of gold.” Or we may think of the two young pigeons, that surrendered their blameless, little lives to redeem our Saviour at His presentation in the Temple. Then the whole system of Jewish sacrifices may come to our minds, as typical of the Great Sacrifice upon the Cross. From the birds we also learn praise and thanksgiving; for they render daily their hymns of praise at Matins and Evensong, and not one of them falls unnoticed to the ground. A wonderful Mass was one on an island, where the worshippers, lifting their eyes, looked out upon the blue waters, sparkling with the light of the early morning, while the voice of the meadow lark mingled with the prayers of a few faithful people. Often through the open windows of a little mountain chapel, has the writer heard the morning song of the wierd veery, passionate, mystic, in its ecstatic cadences, rising heavenward to the listening ear of its Creator. Were not its praises equally acceptable with those of the worshippers kneeling within the sacred walls?

When the purple shadows of eventide fall across the mountains, how up-lifting is the song of the hermit thrush, as he pours forth his whole soul, from his little, trembling, speckled breast. He breathes the spirit of the Sanctus in his hymn of praise.

Then list—I hear surcharged with subtle pain,
From distant tree, the Hermit's lofty strain;
“Holy, O Holy, thrice Holy Thou art,
And birds of the air find rest in Thy Heart.”

The prodigality of Nature in her flora reveals the boundless love of our Father. In considering the lilies we think of the Annunciation, and St. Gabriel's message; and we recall this verse from the canticle: “I am the Rose of Sharon, and the Lily of the Valley.” The flowers of the earth are fair copies of those we hope to see in the Celestial Country. We like to think of the kindness of Nature in repairing the waste places, making the desert to blossom, and now striving to cover up the scars of the battle-field on the other side.

“Oh, red is the English rose,
And the lilies of France are pale,
And the poppies grow in the golden wheat,
For the men whose eyes are heavy with sleep,
Where the ground is red as the English rose,
And the lips as the lilies of France are pale,
And the ebbing pulses beat fainter and fainter and fail!”

The trees—what can be said of them! What words are adequate to describe the cathedral stillness of a wooded interior, or the seductive shade of a great tree. “As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.” “O,” exclaimed someone, “the radiance of wisdom in the lonely waste of pine woods!” One, to whom was shown a woodland painting of cedars, beeches, and spruces, declared that it looked like a Church. Are not the forests the model upon which our ecclesiastical structures are patterned? The sight of a tree may bring to mind the thought of that Tree, that cedar of Lebanon, sacred above all others, the one from which the Cross was fashioned.

In nothing is the omnipotence of Almighty God more fully revealed than in a devout contemplation of the stars. The planets of our system, glorious as they are, seem small, when

we realize the myriad star-clusters, suns, and other planets—extending beyond the limits of space, infinite beyond the powers of man's mind to grasp! The prophets and patriarchs studied the stars with awe and reverence; and "God telleth the number of stars, and calleth them all by their names." A Swedish poet voices a beautiful, though unscientific, thought upon the Milky Way:

"Silent with star-dust, yonder it lies—
The winter street so fair and white;
Wandering along through boundless skies,
Down heavenly vale, up heavenly height."

She asks whose are the feet that "Pass over that highway smooth and sheen?" answering her own question thus:

"Are they not those whom here we miss,
In the ways and days that are vacant below?"

God hath made all things beautiful in His time, as Scripture tells us; and a devout contemplation of His works will enable us to rise to Him, "Maker of all things visible and invisible," if only our souls throb in unison with the harmonies of heaven. And also we may have companionship with the furry and feathered folk, those harmless denizens of the forest, with whom Christ dwelt in the wilderness. Horace, the Latin poet, tells us that the up-right man, and the one free from crime, need not fear the beasts, nor the javlin; so surely the Christian can feel safe beneath the wings of Divine protection.

"His daily teachers had been woods and rills,
The silence that is in the starry sky,
The sleep that is among the lonely hills."

God speaks to us of His power in the crashing of the thunder, and the majestic fury of the white-capped waves; but He whispers of His love in the beauty of the flowers, and in the singing of the birds; and He reveals His beneficent care in the waving wheat-fields, ripening beneath the summer sun. Surely His

mercy is over all His works, and in Him all things "live and move and have their being."

Yes—thou "Shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee"; until at last thou shalt come to know and visualize that Peace, which passeth all understanding, and it will be thine forever and forever.

The Three Trees: A Good Friday Meditation

BY THE REV. WILLIAM S. BISHOP.

THREE trees in the Bible represent three stages in the Divine dealings with men. There is, first, the tree which stood in the Garden of Eden, called the Tree of Knowledge of Good and Evil. This was in its result a tree of death: because its fruit was forbidden—death was the penalty for the act of disobedience involved in eating its fruit. It was a tree of knowledge: because to eat of it opened the eyes of Adam and Eve; but it opened their eyes to what? To their own poverty and naked destitution. It was a knowledge of present shame and loss through sin: it was a knowledge of innocence vanished and of Paradise lost. This is the reason why that tree is called the Tree of Knowledge,—of Good, first, and then of evil. There was the knowledge of good as of something past and gone; there was the knowledge of evil as of that which was present and actual.

Then there is the second tree,—standing in the midst of human history just as the Tree of Knowledge stood at the beginning. This is the Tree of the Cross, the tree upon which our Lord was crucified for our salvation. As the first tree was a tree of death, so the second is the tree of *life-through-death*. The first was called the Tree of Knowledge, first of good, and then of evil which followed through sin. The second tree is also a tree of knowledge of evil and good; but it is the knowledge of the good which meets and overcomes the evil. For it is through the Cross

of Christ that the penalty due to our sin—the penalty of death—is paid by the Sinless One; it is through the Cross of Christ that divine Love conquers human sin. “Where sin abounded, grace did much more abound.” The Cross is the sign and symbol of our pardon and forgiveness through the Blood of Jesus. And thus, through the knowledge of our own sin and evil, we are led to the knowledge of God’s pardoning grace and love.

As the first tree stood at the beginning of human history, and the second tree stands in the midst of man’s life upon earth, so the third tree stands in the future—after the years of human history upon this earth shall have rolled away. In fact, this third tree stands not upon this earth as we see and know it now, but upon that new earth that shall be,—after human sin and death (which is the penalty of sin) shall have become things of the past. We sometimes wonder whether such an earth shall ever be. A world without sin; a world absolutely free from all “crafts and assaults of the devil”; a world in which death and the fear of death are things absolutely unknown; a world from which cloud and night have departed forever. We could not believe in it—we could have no sure faith in it—were it not that God’s word of promise assures us;—“There shall be no night there; and they need no candle, neither light of the sun, for the Lord God giveth them light and they shall reign forever and ever.”

The third tree—the Tree of Life—stands at the final limit of human history, as the Tree of Knowledge stood at the beginning. As the first was a tree of *death* and the second (the Cross) was a tree of *life-through death*, so the third is a tree of *life-apart-from death*. For “there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; the former things are passed away.” (Rev. 21:4.) The first two trees were trees of penalty and punishment; for death is the penalty of sin. But there is no thought of penalty connected with the third tree; for it has no connection with death. There is only the thought of life and of healing. For wherever sin has left its marks and wounds—even though death, the last enemy, has been overcome—those wounds and scars, the result of sin, must be healed. “The leaves of that tree (of life) are for the healing of the nations”—that is,

of all those "whose names are found written in the Lamb's Book of Life." "Blessed are they that wash their robes, that they may have right to the Tree of Life, and may enter in through the gates into the city." (Rev. 22:14, Revised Version.) The ravages wrought by sin must be healed by the ministration of the saints before "the nations of them that are saved" can enter in through the gates into the City of God.

The Tree of Life is remedial and life-giving. We must not confuse it with the Tree of the Cross—the second tree. Some people can see in the Cross, and in human penalty generally, only the *remedy* for human sin. Punishment, they tell us, is only for the protection of society, and for the warning and reformation of the offender—that he may learn not to offend again. Sin is merely ignorance, and punishment is simply education, according to this view. The idea of punishment as retribution,—as the vindication of a broken law,—does not enter into this conception at all. Punishment is simply something remedial and nothing more. To think in this way is to confuse the second tree with the third. The Cross does not stand in Paradise; it stands upon Golgotha—the place of a skull—the hill of Death. It is true, the Cross does mean life, but it means life-through-death; it means that the penalty due to sin must be paid and has been paid. It is only through the Cross and through blood-shedding that we can attain to the Tree of Life. "Blessed are they that wash their robes and make them white in the Blood of the Lamb." It is they, and only they, who have right to the Tree of Life, and may enter in through the gates into the City.

The history of human salvation is the history of a progress from the first tree (the Tree of Knowledge), by way of the second tree (the Cross) to the third tree, "the Tree of Life, which is in the midst of the Paradise of God." As a matter of fact, we all start—or rather we all have started, from the first tree. And there is no other way to attain the Tree of Life but the way which leads over Calvary, by the foot of the Cross. It was there that Bunyan's pilgrim felt the burden of sin slip from his shoulders; it was there that he left it behind him once for all. It is there at the foot of the Cross, that "The Blood of Jesus whispers peace within."

Does the World Move?

BY THE REV. CHARLES CARROLL EDMUNDS, D.D.

SOMETIMES one doubts the fact, in spite of many affirmations since that of the great Italian astronomer. The attitude of certain United States senators toward the League of Nations, the stubborn Protestantism of the senior warden in many a parish, the general prevalence of High Matins as the chief service on the Lord's Day, the curious attachment of congregations to the "old chant" as a setting for the Gloria in Excelsis, the Episcopal "habit" of the magpie, the frequent flight of the major part of the attendants in the midst of the celebration of the Holy Mysteries, the continued failure of a great number of priests to give their people opportunity to make their confessions, the retention of sold and rented seats in "our wealthiest and most aristocratic" parishes, the solemn ritual of the alms-basin and its attendant ministers, the horrors of "American glass" windows and the infrequency of decent architecture, the holding back of little children from confirmation and communion, the reception without adequate instruction of adults who have grown up in an alien atmosphere, the common election to our vestries of men more noted for wealth than for religion, the succession to the oyster supper and the grab-bag of the circus, the vaudeville and the dance as the consecrated means of support for charity and even for the worship of God,—these and many more relics of the bad old days often move us to depression and cause faint hearts to sigh for the fancied blessings of a foreign fold.

But let us cheer up. Galileo was right, after all; the world does move, and evidences are not so hard to find. It is quite possible that after due homage has been paid to partisan and personal prejudice the Senate will discover, on hearing from the country, that its objections have been met by a few verbal changes; we ourselves know wardens and vestrymen who are devout Catholics and go to their duties with exemplary regularity; experience in camps and at the front has taught priests and

bishops that the soldier will eagerly attend mass when morning prayer fails to attract, that sacraments are more effective than sermons and instructions than exhortations, and that the ordinary man grown conscious of his sin recognizes and desires the benefit of confession and absolution; the greatest and most influential parish in the country has just made its pews free to all; the new buildings of St. Thomas's, St. Bartholomew's and of the Intercession in our own city promise better things throughout the land; there is a distinct dissatisfaction with elaborate "choir-work" and an effort to restore to the people their proper share in the worship of God; and there is a prospect, however remote, that our well-meaning Board of Religious Education, having reformed our imperfect pedagogical methods will go on to suggest that the important thing after all is what we teach, and to urge that our children and our congregations be thoroughly trained in the essentials of the Christian Faith, worship and morals, before they are initiated into the mysteries of the higher criticism or enlisted to propagate a vague "Gospel" in foreign lands.

We could mention other gains, and we are quite sure that if we gave in detail our reminiscences of ecclesiastical conditions forty years ago we could convince the most skeptical reader not only that *Crux stat* but also *volvitur orbis*. We doubt if today in any diocese—and in saying this we do not forget Virginia and Alabama—a bishop could be found who would put a clergyman on trial for a surpliced choir; or would issue an Episcopal fulmination against flowers on an altar, or against the celebration of the Holy Communion at the burial of a priest, or against a reverence to the altar; or would forbid the wearing of a linen chasuble. The rector of St. Clement's, Philadelphia, is no longer compelled to offer the Eucharist in a surplice, and *The Churchman* no longer speaks of "Mr." Huntington and "Mr." Officer. Yet all these things and worse were done within our memories.

We were led to this train of thought by reading a little book we picked up the other day, which recalled vividly the unhappy wars of long ago. It was from the pen of the late Bishop George F. Seymour, then professor of Ecclesiastical History in the Gen-

eral Theological Seminary, and was entitled A DEFENSE. Those who had the privilege of knowing Dr. Seymour will remember that in theological controversy he anticipated the maxim attributed to Foch, "The best defensive is a vigorous offensive," and he here conducts a masterly campaign against certain "assaults" by the Dean and others of the Faculty of the Seminary. The pamphlet is well worth reading in many ways, and at this distance of time is highly entertaining, though we suspect neither party regarded it in just that light at the date of writing.

We do not propose to invite our readers to follow us through the thorny mazes of the debate, and only desire to gather a few of the more brilliant posies for their special delectation.

The first discussion turned on the case of a student who, in a practice sermon submitted to Dr. Eigenbrodt, then in the chair of Homiletics, had introduced the following passage: "He humbles Himself to be upon our altars, and to be handled by sinful man. As when in helpless infancy He submitted to be wrapped in swaddling clothes and to be treated of men as they would whether with respect or disrespect, so now in the Blessed Sacrament, wrapped in the fine linen of the Church or her vesture of gold, He puts Himself in the power of men, they do with Him whatsoever they list, they raise Him in their hands, the same sinful hands that raised Him in childhood when men tended the holy child Jesus; again they lay Him down as they laid Him down in the manger. Well may we cry with St. Chrysostom, 'O Marvel! O love of God! He who sitteth aloft with the Father is at that hour held in the hands of all, and giveth Himself to those who will, to enfold and embrace. And how does He subject Himself again as it were to the death of the Cross, when He who might reveal His presence in all the visible glory which rested over the mercy seat in Jerusalem for our good, for the trial of the faith His Church, submits to the scorn of the unbelieving world.' "

From our knowledge of the ways of undergraduates and from the shrewd use of St. Chrysostom we very much suspect that the young man was trying to "get a rise" out of the professor. If so, he certainly succeeded, for he not only received

a reprimand, but against the protest of Dr. Seymour, was made the object of the following action of the Faculty: "*Resolved*, That when a Professor reports to the Dean, and the Dean brings to the notice of the Faculty the case of a student who adheres to expressions respecting the Presence of our Lord in the Sacrament which seem to the Dean and Faculty unsuited to the dignity and foreign to the mind of the Church, the Faculty are acting within the bounds of their duty in commending such student to the special consideration of his Bishop." Notwithstanding the severity of the action taken, it will be observed there is a degree of cautiousness and, as Bishop Seymour points out, an avoidance of any censure on St. Chrysostom. Fortunately the bishop concerned, Clark of Rhode Island, was wise enough to decline to take any notice of the matter and so this trouble subsided for the time.

Then came an occurrence which evidently horrified the authorities of the Seminary and convinced them that instant and vigorous measures must be taken to save the institution and the Church from the danger which threatened. This crime—for it was treated as nothing less—was the attendance of seven men of the senior class at a Retreat! This took place in the "senior vacation," after their examinations and in preparation for their approaching ordination. Other members of the class went away on visits, these seven spent three or four days in prayer, meditation and Communion. The shock created by this monstrous offense was tremendous. A telegram was sent ordering the instant return of the offenders. Telegrams were despatched to their bishops stating that they had been guilty of a grave violation of rules. The question of the award of diplomas of graduation was debated. The technical charge was absence from the Seminary without leave, but as no objection was made or censure passed in the case of classmates absent for pleasure, there was little concealment of the real reason for discipline.

We hesitate to name the guilty seven. Several of them have gone to their rest but those who survive are in honored positions and might feel embarrassed by a public recalling of the days when they were accounted dangerous fire-brands. Those of us

who know them must smile as we think of them in that rôle. It is of record, however, that they belonged to the Seminary class of 1870 and most of them were graduates of St. Stephen's College.

There is one more daisy to pluck from this old-fashioned garden. Dr. Seymour in this same pamphlet defends himself vehemently against the horrid accusation of having on one occasion worn a red stole, his plea being that it was handed to him by the rector of a church he was visiting! His answer also includes a *Tu quoque* to the effect that the Dean had himself ordered from England through this same priest a Doctor's gown of red for use at high academic functions.

Has not the world moved? Consider: Dr. Seymour in a few years himself Dean and then bishop; annual Retreats for the students of the Seminary for twenty years past under three administrations conducted at times by Holy Cross or Cowley Fathers; everywhere Retreats for clergy and laymen and laywomen, for dioceses and parishes and societies, and no suspicion of partisanship attached to them; colored stoles worn by "Broad" and "Low" as well as "High"; Christ in His Blessed Sacrament adored in hundreds of churches and chapels—these are a few indications of progress. Of course there is a long way yet to go before our people are really Catholicized, there are many laggards and a few *laudatores temporis acti* who are obstinately resisting all forward movement; there are changes which do not register advance but retrogression; we may doubt whether the gain in spirituality, devotion and true consecration has been as great as that in outward things. But we veterans of an older day and of many a hard-fought conflict are conscious of much ground won and of former battle-fields held in peaceful possession, and we look with confidence for further victories by the younger soldiers of the ancient faith. There are signs that their courage and loyalty may soon be put to the test.

BOOK REVIEWS

Good and Evil: A Study in Biblical Theology. By Loring W. Batten, Ph.D., S.T.D. (The Paddock Lectures of 1917 and 1918.) Fleming H. Revell Co.

The Good Man and the Good: An Introduction to Ethics. By Mary Whiton Calkins. The Macmillan Co. \$1.30.

There is a sentence in the preface of Professor Calkins' book which gives a note characteristic of much recent writing in ethics—a welcoming note, because it brings the study of ethics down to earth in a way that was greatly to be desired. "The underlying purpose of this book is to treat ethics as the study of live men—of willing, struggling human beings, loyal or disloyal, brave or cowardly, just or unjust: the book does not conceive ethics as a science of abstraction—of duty, goodness, virtue or values—but as the science of the dutiful, the good, the virtuous man and his object." It is safe to say that we shall not for some time return, if we ever return, to a treatment of ethics as a science of abstractions. The emphasis upon personality as the central fact of all ethical study has been the outstanding mark of all twentieth century discussion of this subject, just as the effort to see in the Bible the story of real men like ourselves feeling their way toward truth, meeting and struggling against temptation, moving slowly step by step out of lower up to higher conceptions of God and man and duty, has taken the place of that Biblical study which consisted in extracting doctrines from the Bible narrative and supporting them by proof texts drawn indiscriminately from Old Testament and New, from Psalms, Prophets, Gospels or Epistles.

Professor Batten's Paddock Lectures on "Good and Evil" admirably illustrate this modern method of Bible study. His treatment of the subject is scholarly,—because one is always aware of a back-ground of knowledge, solid and profound,—yet the scholar knows men as well as books and his lectures are filled with the movement of present day life and experience. Delivered during the progress of the great war, they reflect those agonizing questions which the war forced upon the minds, not only of scholars, but of common folk such as most of us are, and he who reads these thoughtful and timely words will find them full of fascinating interest and helpful, sane counsel.

Prefacing his study with the remark of William James, "There is a problem of evil. There is no problem of good," Dr. Batten goes back

to the beginnings of religious thought among that people to whom religious thought owes more than to any other, the Hebrews, and traces stage by stage their effort in the light of experience and broadening revelation to understand why evil was in the world. He fixes on this as the governing principle upon which they built their theory of good and evil: "Evil in all of its forms is the direct consequence of sin, and good in every varied manifestation is the reward of righteousness." He shows then how the first naive assumption that, in every case, the observer may decide for himself what was the particular sin that caused the evil, or what is the direct connection between righteousness and its rewards, was shattered against the hard and baffling facts of actual experience. He follows through the keen but disillusioned conclusions of Koheleth, the wistful, yet steadfast faith of Job, the bold ventures of thinkers like Ezekiel and the profound spiritual insight of the fifty-third chapter of Isaiah. He comes at last to the movement of Hebrew thought upward toward that faith in immortality, than which, as he says, "human wisdom has gone no further," and sums up his results in an eloquent and beautiful declaration of his own conclusion of the whole matter. He rejects the popular notion that God sends pain for disciplinary purposes. "I do not like to think," he says, "He expressly sends it at all." But he points out the certainty "that pain may be man's great opportunity" and perhaps, most aptly puts the central thought of his message in these simple words, "There are certain things that God wants in this world and wants us to want them, and they are worth whatever they may cost." "We may not see, nay, we may refuse to believe that God especially sent the evil, and yet we may realize that the evil is our opportunity. We may struggle to keep evil away, but when it comes,—for come it must—we are not driven to look upon God as our enemy; for it may always be that He is never so much our Friend as when we suffer."

Although Dr. Batten agrees with Professor James that there is no problem of good, it is possible that Professor Calkins would not agree, for her short book of one hundred seventy-four pages is wholly taken up with precisely the problem of good. "Who is the good man," she asks, and having defined the good man as the man who wills the good, she goes on to discuss what the good is. She accepts Aristotle's definition, "The good is that which is willed for its own sake," and triumphantly establishes its truth. Criticizing the old theories, the egoistic and altruistic, as both inadequate, because both are too narrow, she identifies "the adequate object of the good man's will" as the "truly universal com-

munity of selves," and much the larger part of the book is taken up in acute and thoroughly interesting exposition of what is meant by that. "It is the universal community,—the great society from which no sentient being could be excluded," and the socially virtuous man is shown to be the only truly virtuous man. An admirable illustration of the concrete and thoroughly practical method of treatment is found in the discussion in Chapter X (by way of illustration of the highest social virtue) of the morality of war.

The most disappointing part of this vigorous and interesting study is the treatment of religion in its relation to morality. A few brief pages at the end contain it all, and one cannot consider wholly satisfactory the statement that "The most intimate of the fusions of morality with religion is that made by Jesus and the later Hebrew prophets in their teaching that God is the father of men." It is true that, if this thought were developed, it might lead to a right understanding, but as it is here put, it misses the meaning of the Incarnation as on the one hand the revelation of God as perfect goodness, and on the other the example of the "Good Man" among men. Occasional needless errors, especially in the spelling of proper names, suggest rather careless proof reading, such as one does not usually find in books bearing the Macmillan imprint.

G. L. R.

The Conversion of Europe. By Charles Henry Robinson, D.D. Longmans, Green & Co. 1917. \$6.00.

The title of this volume does not indicate clearly the character of its contents. It is really a history of Christian Missions in the different nations of Europe. The method is not an ordinary one. The entrance of Christianity and its progress is taken up with each nation or people, large or small. For instance, the different sections of Austria, Moravia, Bohemia, Hungary, and others are dealt with individually. The several parts of Germany are treated in the same way. This tends to correct the erroneous but common impression that Christianity swept over Europe all at once. Also this scheme allows the student to turn to any one nation and learn how and when Christianity came to that nation. It is a kind of miniature cyclopædia of European Missions. Probably the book will be more useful for reference in this way, than to be read consecutively.

Dr. Robinson gives us valuable suggestions as to the interpretation of missionary origins in connection with political history. For instance, in his introduction, he gives this suggestive passage: "The knowledge

that Christianity only displaced paganism in some parts of modern Prussia during the fourteenth century and that the people who were then converted, after being treated with every refinement of cruelty, were finally given the choice of death or conversion, may help us to understand, and should mitigate our denunciation of, the barbarities that have been committed by descendants of these converts in the course of the recent war. If the British, French and Italians have departed less widely than have the Prussians from the dictates of Christianity in their conduct of the war, they have had resting on them obligations created by the fact that Christian influences have been working among them for more than twice as long as their northern foes."

Valuable sections are those on the attempts at the conversion of the Jews, and a very full bibliography. We have noticed one or two questionable historical statements. The book supplies a very real need.

Dominant Ideas and Corrective Principles. By Charles Gore, D.D., D.C.L., LL.D. Milwaukee, U. S. A.: The Morehouse Publishing Co. \$1.40.

This little book contains three addresses delivered during the visitation of the Diocese of Oxford in the early summer of 1918. They set forth the dominant ideas of present-day democracy which the Bishop thinks are fundamentally Christian ideas, but he insists that Christianity is needed to supply the correctives of these ideas and prevent them from ending in failure.

These ideas which are daily taking stronger hold of the imaginations of men are mainly three: the idea of the equal right of every person to the opportunities which he ought to enjoy; the idea of the welfare of the community as supreme over the selfish ambitions of the individual; and the idea of the fellowship of nations as supreme over the ambitions of each nation by itself.

The Bishop believes that the fundamental difficulty in modern democratic movements is that the average man is much more alive to his rights than to his responsibilities. Christianity alone can change this by developing the necessary personal virtues, such as self-control, self-sacrifice, humility, unselfishness and truthfulness.

The second part of the book, which deals with religious education in the Public Schools of England is not so interesting for the American reader, although it contains many interesting and stimulating suggestions which we might well adopt.

There is an interesting chapter on "The Ten Commandments and the

Christian Church" in which the Bishop arrives at the conclusion that the Church should cease the constant repetition of the ten commandments at the beginning of the service of Holy Communion, that they should occasionally be recited with the Christian interpretation, and that the interpretation in the Catechism should be so modified as to express more adequately the true principle of the equal worth of every soul in God's sight.

The last chapter contains some very much needed warnings against having anything to do with the attempts to seek consolation about the dead from converse, real or imaginary, with the spirits of the dead. He objects to this mainly on three grounds: that we find our best consolation by putting our whole trust in Christ as the revealer of God and the spiritual world; that the attempts to hold intercourse with the dead lead to a morbid and excessive preoccupation with the dead and upset the sane balance of the spiritual life; and that Spiritualism is certain to develop a new sort of religion which will be quite out of harmony with the teachings of the Church and the New Testament.

This little book ought to be widely read in this country. The Bishop of Oxford is a true watchman on the walls of Zion. There is no religious teacher living who has more highly developed the power of stating important truths in a well-weighed, accurate, and concise manner, that leaves no room for misunderstanding.

The Lord's Coming and the World's End. By W. J. L. Sheppard, M.A. New York: The Macmillan Company. 1918.

This little book supplies an excellent antidote to the many rash and unscholarly books that have recently appeared on this subject. To mention no others there is a little book called *Jesus Is Coming* by W. E. B., which has been sent broadcast free of charge to the clergy, and no doubt to many of the laity. It has been translated into twenty-five languages and has reached a total issue of 386,000 copies. In this little book by Fr. Sheppard we are treated to a most sane and reverent exegesis of the portions of Scriptures that have been so distorted and misapplied by the modern Protestant interpreters who have gone mad on eschatological questions. On such matters as the rapture of the saints, the great tribulation, and the millenium, we cordially recommend Fr. Sheppard's treatment as the most scriptural and helpful.

There are two valuable appendices on the principles of the book of Revelation and a synopsis of the book. We commend this book most

unreservedly to the clergy for use in teaching and their own personal study; and also to the more intelligent Bible students among the laity.

The Priestly Vocation. By the Rt. Rev. Bernard Ward, F.R., Hist.S., Bishop of Brentwood. New York: Longmans, Green & Co. 1918. \$1.75.

The purpose of this book is to present certain well known ideals and principles of action relating to the Christian ministry, and apply them to the state of things actually existing among the secular Roman Catholic clergy of England. After some preliminary remarks on the priestly vocation the writer treats of poverty, chastity, obedience, the religious exercises of the priest, his priestly work, and his recreations. There are also chapters on the annual holiday, the periodical retreat, and the priest in sickness and in death.

In spite of some few references to local conditions in England and a number of matters which apply exclusively to the Roman Catholic priesthood, this book will provide very stimulating reading for any of our clergy in this country. They will discover that the blemishes and shortcomings of the secular clergy under Roman obedience are very much the same as those which are to be found in the clergy of the Anglican communion. It is sometimes encouraging and gratifying to learn that we have not a monopoly of men who are a disgrace to the Christian ministry. It is also most salutary discipline for us to contemplate the high ideals of the priesthood which are set forth by those in authority in the Papal obedience, and it ought to put some of us to shame.

This little book is particularly helpful in pointing out how the priest may best perform his religious exercises, such as saying mass, engaging in mental prayer, and the reciting of the divine office. It also contains some exceedingly helpful advice as to the relations of a priest with women. It is interesting in this connection to note that the real reason set forth for the celibacy of the clergy is not that it sets them free from encumbrances and enables them to go where they are sent on short notice, nor that it makes it possible for them to live on a much smaller salary. The real reason is indicated in the following sentences on page 37:

"The essence of celibacy is that when we seek sympathy and counsel in our troubles and trials, or our work, and in all the affairs of life, we turn not to human sympathisers, but to those whom we know by faith—to our Lord in the Tabernacle, to His mother, to our patron saints, to our guardian angel, etc. The sympathy we get differs from that which is to be obtained in the world in the first place in the absence of the

feeling of sense, which is the first and easiest remedy and that which we should look for as the natural accompaniment of sympathy in the world. This does not mean that it is less real: on the contrary, it is far more real and more powerful. If a priest is sent any great trouble or anxiety, and instead of seeking human consolation and guidance, goes straight into his Church, to pour out his soul in the presence of the Blessed Sacrament, or before the altars or statues of our Lady or the Saints, he will come forth strengthened in spirit, and having received the gift of counsel in a far higher degree than would ever have been the case had he had recourse to the solace and company of a wife or family or relations. And this counsel and strength will increase in degree in proportion as he has banished from his life the ordinary sensible consolations to be obtained from human sympathy."

Your Soul's Salvation. Instructions on Personal Holiness. By Rev. Edward F. Garesché, S.J. New York: Benziger Brothers. 1918. pp. 156. \$0.75.

This little book is quite accurately described by its subtitle, and very good instructions on personal holiness they are which Father Garesché gives us. He has a rare gift of treating modern problems from a Catholic point of view. In the chapter called *Because You Are a Catholic* he says: "Because you are a Catholic—what? Should you be more timid, more apologetic, than the any-religion man or the no-religion man? Of course not. You have heard God speak and you know. They haven't and they speculate and wonder. Is it any nobler or more independent to speculate and wonder than to *know*? Not a trace, then, in your thoughts or actions, of weak timidity or silly apologizing. What should be the attitude of a Catholic man or woman? A nice, careful, and modest balance between pride on the one side and timidity upon the other. You should have the gentle confidence, the courteous kindness, the balance and poise and precision of those who *know*." Father Garesché's writing has many of the qualities which he enumerates. He is confident but kind; he has balance and poise and precision. Would there were more like him! If our presses and our pulpits were concerned less with the views of individual writers and preachers and more with the Gospel of Christ, stated accurately, clearly, and boldly, in tongue understood of the people, the Church might be a greater power in the world than it is to-day. The world would be none the worse for such treatment. It might even be grateful, as we are grateful for Father Garesché's book.

W. P. McC.

The religious Teaching of the Old Testament. By Albert C. Knudson. The Abingdon Press, New York. 1918. p. 416. \$2.50 net.

It is a sign of better things to come to see an author breaking away from the fashion, which has held Old Testament scholars of the past twenty years in its thrall, of treating Old Testament religion as if it were an excavated mound, counting and tabulating every stone flake and potsherd, and never getting any further toward an understanding of the genius of the Hebrew religion. The fashion has been to tabulate ideas and ceremonies, without attempting any estimation of their value and use. Professor Knudson has preferred to take an older man, like A. B. Davidson, as his guide, and has produced a really interesting book on Old Testament religion. But in order not to be accused of overlooking the chronological aspect of his subject, he opens his work with an outline of the historical development of Israel's religion. Then he divides his subject into two great parts: God and Angels, Man and Redemption.

In studying the personality, unity, spirituality, power, holiness, righteousness, and love of God, the author shows how the idea back of any given word developed from century to century. For example, the content of *kodesh*, holiness, in early Israel contained no moral meaning, but was entirely ceremonial. It was only comparatively later, when moral distinction began to be made, that *kodesh* connoted moral holiness. Although, it should be noted that Knudson finds evidence for moral distinctions at an earlier period in Israel than most modern students of the Old Testament.

Knudson is even more interesting in his treatment of Man and Redemption. He traces the Messianic hope and the place of the individual in Israel far back into the pre-prophetic period, finding their germs in the teaching of Moses. This will be disputed by many. That the germs of Messianism may be traced back to the time of the early Kingdom may be admitted, but the desire for an ideal kingdom and king in the future could hardly arise before the established king and kingdom began to prove not altogether satisfactory. As to individualism, that can always be found in isolated cases at all periods of cultural development, but the habit of thinking in terms of the individual, and his interests and rights, will with great difficulty be traced earlier than Jeremiah and Ezekiel.

The doctrine of sin, forgiveness, atonement, and the problem of evil are all treated in a fresh and stimulating way. Here will be found some evidences of the real fascination of Old Testament study. The author's study of the future life of Israel follows more closely the beaten path. As with others, he has not succeeded in elucidating the conflicting opinions

in the Old Testament of the future abode of the righteous and wicked.

Professor Knudson, holding that an idea may have arisen prior to its earliest expression in literature, has assumed an early date for many Old Testament religious ideas. But the premise being uncertain, the deduction is not reliable. The best that can be done in tracing any ancient religion is to hold close to contemporary literature. Beyond that is the realm of conjecture.

In treating his subject topically, and in endeavoring to relate Old Testament religious ideas to modern thought, giving generous leeway to controverted questions, Knudson has produced a book which should be read by every lover of the Bible, and especially by those, who, because of neglected perusal of the Old Testament, are becoming more and more impatient with the earthly casket in which the divine message is preserved.

SAMUEL A. B. MERCER.

The Religion of Israel. By George A. Barton. New York: The Macmillan Company. 1918. pp. 283. \$2.00.

Here is a book on the Religion of Israel written for college undergraduates. The author, in his thoroughly scholarly way lays his foundation by describing in detail the Semitic background of the Old Testament religion. No one could have accomplished this part of his task with greater ease and thoroughness than Dr. Barton, for he is a recognized expert in Semitic origins. His foundation is then made doubly firm by a chapter on the value of the early narratives of the Bible, giving his readers an idea of what we know, or rather what we do not know, of Israel before the Exodus. The next chapter completes the foundation work, and the origin of the Hebrew nation is discussed. Then comes the work on the superstructure. With more ease than consistency, as the reader will later learn, the author depicts the work and character of Moses—Moses the great law-giver, the empire-builder of Israel, the messenger of Jehovah. But further on the author practically denies him all credit as Israel's great law-giver. The following chapter on the pre-prophetic period in Canaan, the prophets of the eighth century, and on Deuteronomy and Jeremiah are not as well constructed. The author, however, atones for this relapse by his masterful treatment of the religion of the exilic period and of legalism. His treatment of the question of sacrifice in the time of Amos leaves much to be desired, for his understanding of the prophet's attitude towards sacrifice and ritual are much too literal, showing a lack of religious insight. He goes to the other extreme in his interpretation of Malachi who, he thinks, makes all blessings depend upon the fulfilment

of ritual rites. This is a caricature of the facts. His treatment of the succeeding stages of Old Testament religion is fair but not as well done as the early chapters. The religion of the psalmists, of the sages and of the tracts, together with the apocalyptic hope and the Jewish dispersion, is comparatively too condensed.

The great fault of Dr. Barton's book, intended, as it is, for undergraduates, is the detail of its earlier chapters and the comparative meagerness of the later and more important periods of Old Testament religion. Very few seminary students, not to speak of college undergraduates, will have much patience with the details of the earlier chapters; while the same students would appreciate a fuller discussion of that important period "between the Testaments." Further, a large percentage of the learned references, appreciated only by Orientalists and Old Testament experts, which encumber the pages of this book, intended for undergraduates, is simply out of place. How many undergraduates would be expected to look up references in cuneiform inscriptions? And if the references are not to be looked up, why print them? The book is an excellent one of its kind for seminarians or for the clergy, but quite unfit for the ordinary college undergraduate.

On the first page of Dr. Barton's book is a paragraph which I wish every student of the Old Testament would commit to memory. It is on the distinction between revelation and discovery. Here is one sentence from the paragraph: "From the divine standpoint God reveals truth; from the human, man discovers it." The idea is not new. But students will never understand the religion of Israel, nor, for that matter, any religion, until they thoroughly appreciate the distinction made so clear in this paragraph. In the religion of the Old Testament we have a perfect example of the way in which the human mind has gradually learned to know and understand God. God reveals himself, but man gradually understands the revelation.

SAMUEL A. B. MERCER.

The Third and the Fourth Books of Maccabees. By C. W. Emmet, B.D. London: Society for Promoting Christian Knowledge. New York: The Macmillan Co. 1918.

In the Series of Texts Important for the Study of Christian Origins, there is published an excellent translation of these too little-known apocryphal writings. The third Book deals with the persecution of the Jews by Ptolemy IV, Philopator (222-204 B.C.), and with their deliverance. The Fourth Book deals with the martyrdoms of Eleazer and of

the seven brethren. This latter was probably a Homily delivered on the feast of the Dedication of the Temple, the Channukah of the Jews, and the Encaenia of the Hellenists.

The translator has prefixed to each of these translations an introduction that gives proof of ripe scholarship and of well directed research. All lovers of the Apocrypha will welcome this little volume.

F. C. H. W.

Joseph and Asenath. By E. W. Brooks. London: Society for Promoting Christian Knowledge. New York: The Macmillan Co. 1918. Price \$1.25.

In the Series of Texts Important for the Study of Christian Origins, E. W. Brooks has given us a very good translation of this curious old religious romance. How far back it may be dated is a question. It is certainly older, in its present form, than the sixth century of our era. The translator is of the opinion that the story was originally a Jewish tale, and was rewritten by a Christian author. Internal evidence seems to bear this out. The total ignorance of Egyptian manners and customs that the author shows points to an origin much later in time than the ancient Egyptian civilization, and quite distant in place from the Nile Valley. As an example of Christian romances, such as were current in the early centuries of our era, this tale is of deep interest.

F. C. H. W.

Rays of Dawn. By Rt. Rev. A. F. Winnington Ingram, D.D. Morehouse Pub. Co. 1918.

The Bishop of London himself describes the bulk of these sermons and addresses chiefly delivered during the course of the National Mission, as "Just cries from mind to mind and soul to soul in the course of my task of trying to win a great City to the Feet of God."

No one could possibly better that description. No one, once understanding its motives, would cavil at the occasional absence of literary finish in this substantial little book of 216 pages. Probably its chief value is to pastors of parishes in great cities who would know how a master of his craft goes about his work. But there is a secondary value in the commendation of Christian hope which runs all through the various addresses. Christian hope begins at the point where ordinary human expectation, founded on reasoned probability, leaves off and fails humanity. And the allegation that "War Books," of which this in a sense is one, are to-day out-of-date, in the midst of the welter of "Reconstruction"

which has overtaken us, is sufficiently answered when we read what was written in times of bitter storm and stress and doubtfulness by one whose Christian hope never fails him, and realize that what has made this War Book "out of date," is the fulfilment of the very hope which it so wonderfully expresses. Praising the utterances of the Bishop of London is painting the lily. Yet it must be added that the secondary and great value of this book is that it could be used very effectively as a book for devotional reading, especially this *Lent*. H. S. W.

Thomas Coram, Churchman, Empire-Builder and Philanthropist. By the Rev. H. F. B. Compston, M. A. London: S. P. C. K. \$1.50. Illustrated.

This is the record of the life, part spent in England and part in Massachusetts, of the picturesque old sea-captain to whom the Foundling Hospital in London owes its origin.

His zeal as a Churchman was conspicuous in face of the appalling failure of the Church in those early days to make provision for the religious needs of the colonies. When Coram went out to Boston in 1693 there was, we are told, only one Church of England clergyman in America, and he "a very worthless man."

Coram's title to be accounted as an Empire-Builder rests chiefly upon the sincerity and shrewdness of his character, but he was above all a Philanthropist, and the Foundling Hospital is the perpetual monument to his unselfishness. "He loved his Church, he loved his country, he loved little children." It is worth while to read of one who not only saw useful things he might do, but did them. W. H. B.

Treasures of Hope for the Evening of Life. By the late Rev. George Congreve, M.A., of the Society of S. John the Evangelist, Cowley S. John, Oxford. Longmans, Green & Co., London, 1918. \$2.00 net.

Some years ago the Rev. Mother of the Convent of S. Mary the Virgin at Wantage suggested to Fr. Congreve the writing of such a book as this, particularly for religious in old age. So, naturally the dedication is in the form of a letter to her. It was hardly completed before his death; indeed, much of it was written when he was suffering from deafness and great difficulty in moving about. There are little essays, some quotations from his earlier books, counsels and encouragements. They have to do with the interests of those who "are preparing to welcome that which is before us." They illustrate the wide vision, the calm faith and insight

which may come with the beginnings of bodily dissolution. Fr. Congreve could, out of his immense reading, gather with catholic discrimination, good thoughts from all sources: Montalembert, Maeterlinck, Plato, Ruskin, S. Augustine, Aristides, Fr. Stanton, Sir James Paget, the modern saints. The resultant bouquet reflects the grace of mind and soul of him who culled these exquisite mental and spiritual flowers. The book expresses that disposition of the monastic life which dear Fr. Congreve explains, quoting Montalembert: "that disposition which was native to monastic souls—*benignitas*, that is to say, benevolence elevated and purified by piety; *benignitas*, a word entirely Christian, entirely monastic, and as difficult to translate as the two other habitual virtues of the cloister, *simplicitas* and *hilaritas*." As there is nothing to sadden the reader, those who are not yet come to three score and ten, need not deprive themselves of the enjoyment of its comfort and hope.

Talking with God. Some Suggestions for the Practice of Private Prayer. By J. J. Kensington. With an Introduction by the Very Rev. Edmund S. Rousmaniere, D.D., Dean of S. Paul's Cathedral, Boston. Morehouse Publishing Co., Milwaukee, 1918. 60c.

This little book will help beginners in prayer, without doubt. It goes over the ground of thanksgiving, repentance, petition, intercession; suggesting the way to go about praying. The dean of Boston commends it as the most useful book on prayer with which he is acquainted. However, it seems to be lacking in one very important matter; it fails to recognize the sphere of sacramental grace. There is no mention of any sacrament in the course of the prayers, either for oneself, or for another. It is as if the life of grace did not exist. Neither is there prayer to the Holy Ghost. There is one petition for the clergy of the parish, but curiously expressed: "Ask God to help the man or men who are in charge." The book is well meant, but it leaves out so much that ought to be in a book on prayer, that it would be unfortunate to give it to those who are to receive sacraments.

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